

POEMS On most of the FESTIVALS OF THE CHURCH.

R. Boyle (R.) 1st. Earl of Orrery
Composed by the
RIGHT HONOURABLE,
ROGER
Earl of Orrery.



2 M E O P

On a flow of life

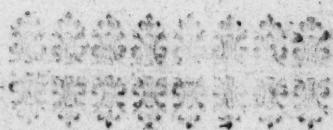
FESTIVALS
OF THE
CHURCH



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ESTD. 1695



PREFACE.



PREFACE.



O D, of His Abundant Mercy, having Consider'd
Me, how much Precious Time I had cast away,
on Airy Verses; I Resolv'd to take a Final
Leave of That Sort of Poetry; And in some
Degree to Repair the Unhappiness and Faults
of what was past, to Dedicate my Muse in the Future, En-
tirely to Sacred Subjects.

I was a while considering, How Those Intended Labours
of Mine, might be least unusefully bestowed; and having,
with trouble, taken notice, with how little Reverence, and
Devotion, the Holy Days in our Churches Kalendar were Ce-
lebrated, I determin'd to Write POEMS on the chiefeſt of
Them.

For I hoped, such Gross, and Sinful Stupidity, proceeded
chiefly, from Mens being Ignorant of the True History of the
Actions, or Martyrdoms, of those Blessed Persons, so little
of both being Recorded in the Sacred Word. And it seem'd
to Me no Irrational Belief, that if the Generality of the
People, were Inſtructed in the Truth, it might Inspire in
many of them, that Esteem, and Reverence, the want of
which, had so long been their Fault, and ought to be their
Shame.

The Young, and the Vulgar, of both Sexes, being little
inclinalbe to attain to Information, by perusing Antient Ec-
clesiaſtical Histories, and Records: And the Writers of

The P R E F A C E.

both, too often, and too much Disagreeing, in their Narratives of the same Actions, and Persons ; and the Church of Rome also, having interwoven much Fiction with the Truth, I Flatter'd my Self with a Belief, That by Separating the History from the Fable, and by making a Short, yet as True a Relation of the Former, as I could attain unto ; Divers thereby might be inclin'd to Learn, what They had been Ignorant of, and might be encouraged to preserve in their Memories, such great Exemplars of Piety ; whereby if they did not Write after such Illustrious Copies, yet at least they would Value, and Esteem them.

The handling of these Subjects in Verse, and Rhime, I was perswaded, would not be unpleasing to the less Studious, (who are those who most need such Information) and since in Poetry, there is a kind of Natural Musick, I imagined, that all Those, whose Souls were not quite out of Tune, might be affected with it.

Besides ; I found, That Many, who could hardly Repeat one Verse of the Sacred Scripture, would yet say without Book, entire Psalms ; even in the Unhappy Verses, and Rhimes, of Mr. Hopkins, and Mr. Sternhold ; which seemed to me a Demonstration, how highly the English Genius was affected to Poetry, on Holy Subjects.

Nor is this Love to Verse, Peculiar to our Country, but is in effect diffus'd, over the whole Civiliz'd World.

The False Religion of the Gentiles, was generally taught in Verse ; and the True Religion of the Primitive Jews, was much of it Writ in Poetry ; as the whole Books of Job ; and of the Psalms ; besides lesser Sprinklings of it, in the Songs of Moses ; and in that of Deborah and Barak, &c.

More of Homer, and Virgil, was gotten by Heart by the Greeks, and Romans, than of the Orations of Demosthenes, and Cicero ; or of the Morals of Seneca ; or even of the Excellent Phedon of Plato ; tho' most Concluse, These, had been more worthy to have been so Treasur'd up, than Those.

But it seems to be the Inherent Prerogative of Verse, above Prose, To be better Fancied ; To be easier Learn'd by Heart ; and to be Longer Retain'd in the Memory.

The PREFACE.

I must acknowledge; when I had even Resolv'd upon my Argument, I met with Two Disanimations, which were likely to have made Me Elect another.

The First was, That the Materials I was to be furnish'd with, out of the Holy Scriptures, (for such I covet'd most) were so Few, except in what related to Our Blessed Lord; and to St. John the Baptist; and to St. Peter, and to St. Paul, and what further was to be known of those Holy Persons, of whose Lives, and Deaths, I design'd to Write in Epitome; was not only, so copiously Deliver'd by Church-Historians, and fill'd with so many Improbable Relations, (to give it the softest Name I can) that to Collect so much out of the Former, as seem'd pertinent, and instructive; and to Winnow out of the Latter, so much of the Wheat from the Chaff, as was requisite, appear'd to Me, a Difficult Task to perform, tho' but Tolerably; Since indeed, where I most desired to be supply'd, I was the Least, (and what it wanted in Quantity, it had in Weight,) and where I least desired to be Furnished with Matter, I was but too much. For most of all those Elder Historians seemed to Me, to be like a Mine, in which several Tuns of Rubbish must be digg'd through, to attain to One Pound of Oar.

The second was; I had Experimentally found, That no Argument for Poetry, was so little Obliging to the Muse, and Invention of the Writer, as Narrative is; for it confines the Fancy, wch of all things Delights in Liberty.

But at length I overcame these two Discouragements.

The Last, by rememb'reng, that I Writ, not for Applause to my Self, but for the Instruction of Others.

And the First, Hoping that by my Readers Charity, my Faults might not be Unpardonable, since this kind of Writing was New to Me, and untrodden by any of my Education, and Quality: So that the Piety of My Design, might in some Degree Apologize, for My Errors in the Management of it.

I have in the Margent, not only marked the Places of the Word of God, to which in the POEMS I have Reference; but also, some of those Authors, out of whom I have

The P R E I F A C E .

have taken My Narrative ; That if they have been Faulty, it might appear, I have not erred in My Own Intentions, but by the Mis-information of Elder Times.

I acknowledge, it is not usual to handle any Controversies in Verse, and Rhime ; especially those in Divinity ; and therefore I must beg My Readers Pardon, if in some of the Succeeding Pieces, I have presumed to walk in so unusual a way ; which I had not done, but that I esteem'd it a Duty to My Own Religion, to Defend it against the Restlessness of the Romish, where-ever I believ'd I had a Fit Rise to do it. And I suppos'd, since in the Present Times, all seem so justly necessitated, to maintain the Truth of Our Religion, it might not be unallowable for a Lay-Man, to draw His Poetick Pen also, in the Defence of it : And Possibly, the Few Arguments I have made use of by the Way, in that Important Dispute, may be read, and kept in the Memory of Those, who any other way, would not have done either.

However, If any One of Our Church, should be Offended at it, I both desire, and hope, He will for the Causes Sake, excuse the Effect.



POEMS on the Cheifest Holy Dayes

In the Kalendar of The CHVRCH

THE DEDICATION

To my Mother the Church
OF CHRIST In Ireland.

H Ail Sacred Mother ! O do not Refuse
These the First Fruits of my Converted Muse
A Muse, which in vain paths too long has trod
And now do's Consecrate her self to God.

This Change O Muse Most happy is for thee
Mount Sion now shall thy Parnassus bee
Thou never yet Could'st sore to such a height
As that, from whence thou now begin'it thy Hight
The Spires of Airy Verse climb not so high
As to the Feet of Sacred Poetry.

Mother Vouchsafe, My Influence to be
Now I thy Prodigall Return to Thee

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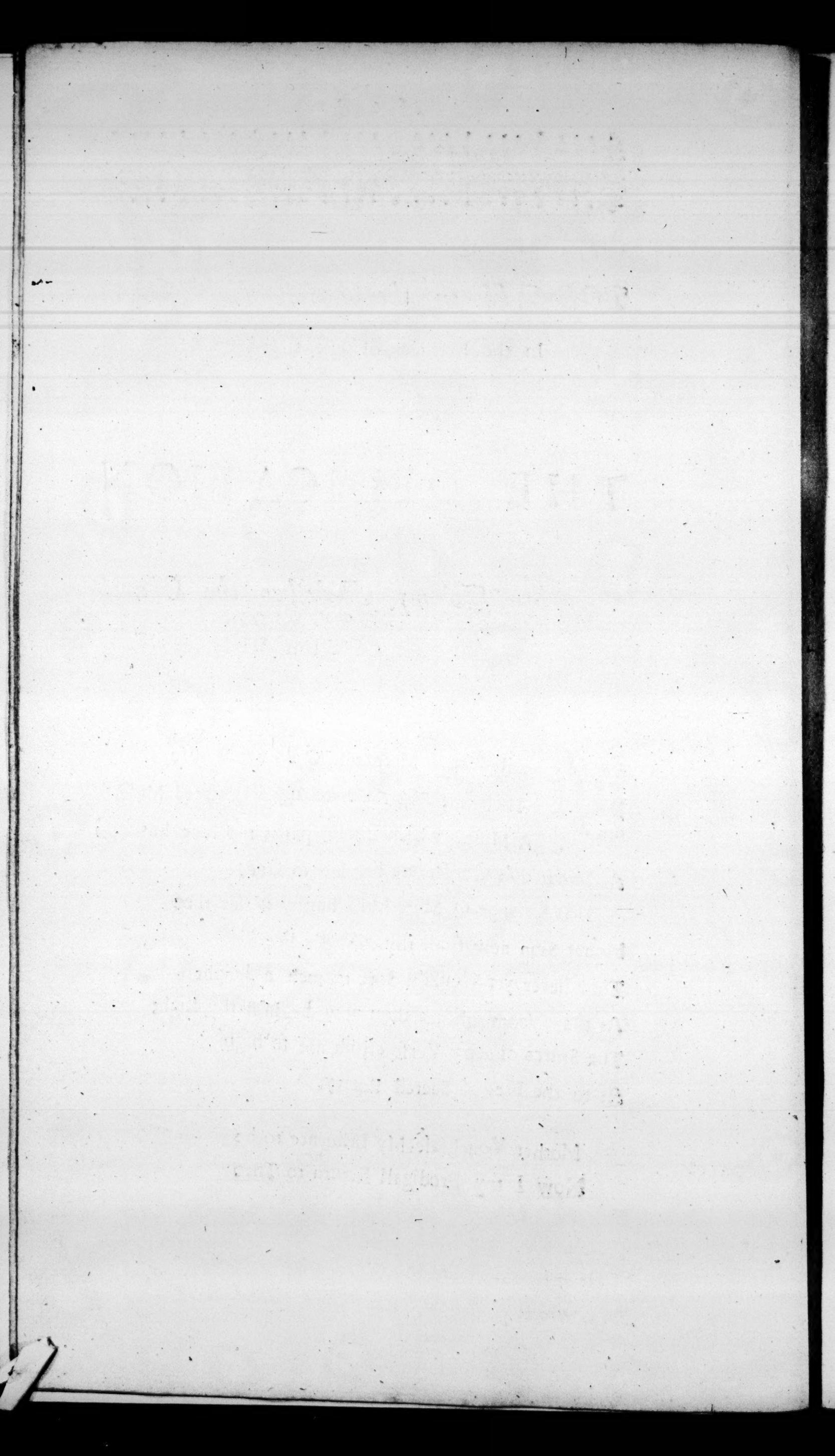
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On the Day of the Annunciation Of the Blessed Virgin.

Hail Happy Day, On which Blest Gabrie'l flew
To bring the Joyfullst News the World ere Knew

S. L. C. 3. In Raptures He left Empty His High Place
V. 36. When sent to Her, whom Heaven had fill'd with Grace
Blest Virgin, what might Thy Employments bee
When Gods Ambassador appear'd to Thee ?

Who can Beleeve that thy Devotions were
Since God still Helps, nor Interrupts Our Praye'r
And more Improbable it does Appear
Thou then were thinking on The Joy so near.

Such Lofty Thoughts found in Thy Soule noe Place
For Humblenes; was one part of Thy Grace,
But since to tell it vs God Judg'd not Fitt
Twere Sin to be too Prying into It.

Yett wee may well beleevē what-etc they were
They best Prepar'd Her the great News to Hearē
She Fled not, when the Angell She Beheld
For Grace is against Terrors the Best Shield
Tho She was Troubl'd, yett She did not Fear
When His Strange Salutation She did Hear.

But when the Glorious News He did Impart
O! who can tell th'Emotions of her Heart ?
The Truth She doubts not in the least Degree
Yet She did humbly ask, How this shall bee
Since She had not Known Man ---- And this being said
A Bright Vermilion did her Face Invade.

Blushes on her great Modesty had Pow'r
Tho t'was an Angell was Her Confessour

He then did of the Myst'ry so much Show
As it was fitt, She, and the World Should Know

Saying

(3)

saying ---- On Thee The Holy Ghost shall Come
And the most High shall overshade thy Wombe

33; v2

When Faith, Part of the Meaning did unfold
Of what Gods wing'd Ambassador had told
She said ---- Behold the Hand Maid of the Lord
Bee it to Me according to Thy word.

38. v1

Noe Wonder the Stupendious News he brought
Imply'd her Faith, and entertain'd her Thought
She Ponder'd, Why? God Her, Should before All
Her Sex, to that Amazeing Glory Call.

Vnshapen thoughts might have throng'd in apace
Had not Faith told her, It was Gods Free Grace.

So Gloomy Clouds strove to Vsury the Skies
Vntill the New Created Sun did Rise.
She wonder'd (yet believ'd what GABRIEL said)
How She could be a Mother, and a Maid
More then a Miracle it did appear
That She her SAVIOUR, and the Worlds should Bear,
Yett under so much Faith She did not Bow,
She Knew it would be so, --- but knew not how.

Thus Abrah'am on Gods Promise still Rely'd
Tho on the Altar He his Son had Tj'd;
His Stretch'd out Arm, stops at an Angells Cry
And trembling Isaacs Place a Ram supplies.

Gene. C. 22,
v: 9: 10:
13: 13,

Yet for th'Obedience which he did Intend
God gave him the vast Title of GODS FRIEND
And then Confirm'd to him the great Decree
That in His Seed, All Nations Blest should bee

Those still the best Rewards of Faith Receiv'd
who even against Hope, in Hope Believ'd
Few o're that Precipice of Faith have trod
Unless the Mother, and the Friend of God

Gene: 22
v: 18.



and Long Live VV
1600 V 1600

On the Nativitie of Our Blessed LORD and SAVIOUR comonly called *Christmas Day.*

Hail Glorious Day which Miracles Adorn;

May. 9. 6. Since 'twas on Thee, ETERNITY was Born,

Hail Glorious Day, in which Mankind did View

Job: 4. 42. The SAVIOUR of the Old world, and the New.

Hail Glorious Day; which Deifies mans Race,

Job: 1. 17. Birth Day of JESUS, 2nd through Him, of Grace

In Thy Blest Light, the World at once did See,

Proofs of His God-head, and Humanity.

To prove him Man, He did from Woman come;

To prove Him God, 'twas from a Virgins Wombe.

Man, nere could faigne, what his Strange Birth prov'd True;

Isai: C. 7. For His Blest Mother was a Virgin too.

Ver: 14. While as a Child He in the Manger Cryes

Luk: C: 2. Angells Proclaim His Godhead from the Skyes;

v: 12. 13. Hie, to So vile a Cradle did Submitt,

Rev: 3. 21. That Wee, through Faith in Him, on Thrones might sit.

O Prodigie of Mercy; which did make

Heb: C: 2. The God of Gods, Our Humane Nature take!

v: 16. And through Our Vaile of Flesh, His Glory Shine;

2 Pet: I: C: That Wee thereby, might Share in the Divine

v: 4. Hail Glorious Virgin whose Tryumphant Wombe

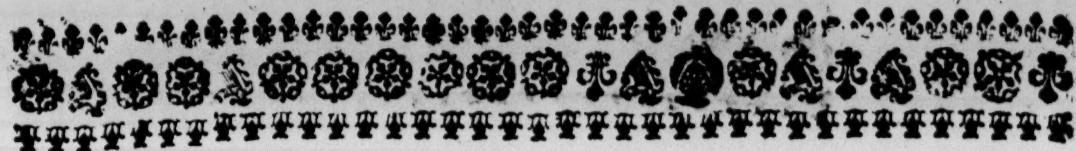
Gen: 22: 18. Blifles All Ages past and All to Come.

Thou more then Heal'st the Sin by Adam's Wife;
 2 Tim:1:10 She brought in Death, but Thou brought'st Endless Life;
 Noe greater VVonder in the VVorld could bee,
 Then Thou to Live in it, and HEAV'N in thee;

Heav'n does Thine own great Prophecy Arrest,
 Luk:C:1:v: All Generations still shall Call Thee Blest.
 48:
 To Thee that Title is most Justly paid
 2:Job:3.1.2. Since by Thy Son, VVee, Sons of God are made.

On the Day of the Circumcision of
Our BLESSED SAVIOUR.

Hail Thou Instructive Day, on which Wee See
Galat: 4:4. God in the Flesh, from Gods Law was not Free
Heb: 12: 2. The Author of Our Faith did then Submitte
Rom. 4. 11. To what was but the Signe and Seale of it.
 How Dare wee then in Disobedience Run,
 When God exempts not from His Laws, His Sons
 Near whose Blest Birth, as well as Death was Spilt
Revel: 1. 5 That Sacred Blood, which washes off Our Guilt.
 A Double Ransome for Our Soules Hee Paid,
Galat: 4. 5. That from Sins Captives, Wee might Sons bee made,
 Till this Illustrious Day, the World nere Saw
Math: 5:17 A Debtor, and Fulfiller of the Law.
 'Twas Fitt the Law of Works should then give Place
 To the more Glorious Covenant of Grace;



On the Day called Epiphany
Or the Manifestation of Our Blessed
SAVIOUR to the Gentiles.

Hail Glorious Day, On which the Middle wall
Ephes: 2. 14. 'Twixt Jews and Gentiles, First began to Fall
Exod. C: 13: The Jews, Whom God from Egypt made Retire,
v 20. 21:22.
Exod. C: 14. And gave for Guides, Pillars of CLOUDS and FIRE
15; 16. 17. The Jews, VVhom God from Pharaohs Bondage Lead,
Exod. 16. 18.
Exod. 31. 18. And whom by Daily Miracles Hee Fed.

The Jews, in whom God tooke so much Delight
Exod 17. 11 That His own Hand their Sacred Laws did write

The Jews, whose VVarts God did with VVonders Bless
 Whose Captains pray'd their Hoss, into Success.

The Jews whose Prophets God Himself did Teach,
 And who of their Messiah stil did Preach.

The Jews ; who yet, after False Gods did Run
 VVherefore the True, left them to be Vndone

The Jews, enslav'd by Herod and by Rome,
 And groan'd till their Deliverer was come :

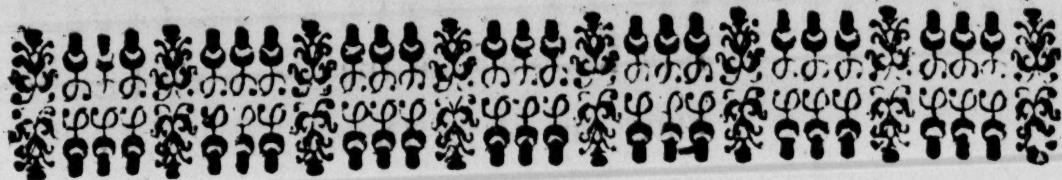
Luke 2. 7. Yet when He came, They, from the Inne did bring
 Into a Stable, both Their God and King.

VVhich does their Name with Ignominy Blott,
 For Beasts Admitted Him, when They would not;
 VVhen in Impiety They Ran so Farr.

Math: 2. 2. God lead the Gentiles to Him, by a Starr.

To their New Faith that Glorious Guide was giv'n
 To evidence, it was inspir'd by Heav'n
 And that the Doubting VWorld thereby might see
 God will a Guide to those that seeke him bee.

Into what Darkness was the Gentile World?
 Not Knowing of the Promis'd I E S V S , Hurl'd ?
 Since out of its Dominion to be Freed,
 The Sun Auxiliary Light did need.
 That Faith which to those Magi did Declare,
 The Light which did Conduct, Them, was *HIS STARR'*
 Made them, nor be Disgusted, nor Dismayd,
 Seeing Their God in a Vile Manger Layd.
 To their Inlightned Soules Faith made it Clear,
That His Blest Kingdom, was Above, not Here.
 Joh: 18: 36.
 Nor Fear'd They their Bright Guide had them Beguil'd,
 When th' Ancient of Dayes, Seem'd but a Child;
All this to Those Wise men gave no Offence,
 Their Sight of Faith , Triumph'd o're that of Sense;
 For no such Faith, as That in Them did Dwell,
Was to be Found, no, not in Israel.
 Math: 8.10.
 Math: 2. 11.
They therefore worship I E S V S , and then bring,
Gold, Myrrhe, and Incense to their Priest and King;
And as the Gentiles Representative ,
They those Mysterious Presents to Him give.
 Happy Those Easterns were, as well as Wise,
 Who first Paid Christ, the Gentiles Sacrifice;
 In various Wayes God did his Son Dispence,
The Old VWorld saw by Faith ; the New, by Sence,
All Sacred Duties being paid by Them,
A safe way home, God taught them in a Dream;
God made, Deaths Image (sleep) teach them to shun;
The Danger They were in, to Find his Son!
Heaven did, by what suspended Reasons vse,
Safety to those, who worship Christ, Produce;
While such as God does call, Their sleep doe Take,
The Eye of Providence for Them does wake.
 Psal:345:



On the Day of the Purification

And the Presenting of IESVS in the Temple.

Luke 2: 22.
27.

Hail Glorious Day; on which Heav'n Judg'd it fit
The Temples God, should be brought into It.

1: Kings. 8.
27.

Hail Happy Pile, in which He did Remain
Whom even the Heav'n of Heav'ns cannot Contain:
Mysterious Day, on which it may be Said,
That God was unto God, an Off'ring made.

Haggai 2: 9.

That Losty Temple Solomon did Build,
Must to the Glory of This Temple yield,

Collos: C: 2.
v. 9

Christ's Presence made This Temple, That Excell;

In Him, the God-head Bodily did Dwell.

That But in Gold, and Pollish'd Stones was Bright,
This shin'd with Him, VVho is the Light of Light,

He There, and on the Crosse, did Solemnize
His Morning, and His Ev'ning Sacrifice.

Blest Virgin sure; Thou didst not stand in Need
For Bearing IESVS, to be Purity'd.

Next Thy Sons Body, Thine the Purest was;
Since Purity it self, through Thee did Passe

What is't Thy Purifying then did Mean?
Child-birth, which stain'd Thy Sex, did make Thee Clean;

Thou neededst noe more Cleansing, then Thy Son
Did stand in need, of Circumcision,

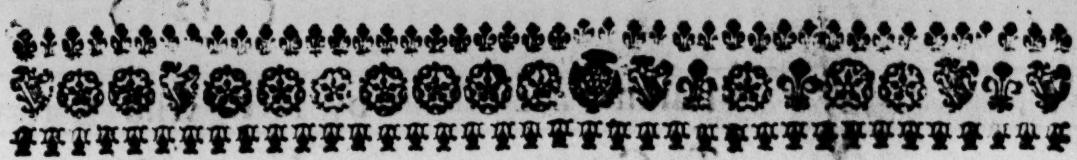
But Both Perform'd what God does Highest Prize
Obedience, is better then Sacrifice,

I. Sam: 15:32;

Parents

Parents are taught by Her, who Bore the Truth,
 To Consecrate to God, their Childrens Youth.
 Their Pious Gratitude with Hers should Suite
 Who Offer'd up to God, both Tree, and Fruite.

Turtles, which Innocences Emblems be,
 Yet could not be more Innocent ; then She
Exo.14.22. Levi:12,8. The Offering She Paid, and Son She Bore,
 Shew'd, She was Heav'nly Rich, and Worldly Poor,



On the Day call'd Innocents Day

Mat: 2: 16.

Hail Mournfull Day, On which the Jews Beheld
Great Jeremie's Dire Prophesy Fulfild.

Jer: 31: 15.

Sad Ramah saw those Murther'd whom She Bred,
And Rachell would not then be Comforted.

Mat: 12 16.

For Herod being both Enrag'd and Greiv'd,
Thinking He by the Magi was Deceiv'd,

Mat: 2 2:

And fearing the New Starrs vnown Event ;
To Heav'n a Legion of Young Martyrs Sent.

Mat: 2: 16.

Dreading to Misle that O N E, which He Pursu'd
Hec, in Those Infants Blood, his Hands Imbru'd.

With what Mean Fears are Tyrants Joyes Controll'd,
Fearfull They are, of Children, Two years Old;

Thus Herod Acts against His own Decree,
He makes Them more, then he did Fear They'd bee.
Mans Rage most Glory to Gods Children Brings:
'Tis Greater to be Martyrs, then be Kings.

Ex: 14: 22.

The Old vail'd Type, now Wee with Clearness Know
These through a True Red Sea, to Canaan Goe.
And Led the Van. of that Blest Host, whose Rear,
Will not be Seen, till Time cease to Appar.

Our Mother therefore does Decree that They
Should in Her Kalendar, enjoy a Day.

28: Deut.

Faith shew'd Her (which with VVonder Reason Fills)
That Martyrs might be made against Their VVills:
And what's more strange, That such to Heav'n should Come
As Dy'd, They knew not VVhy, nor yet, for whom.

Yet

Yet such is the Extensive Pow'r of Grace,
 That little Children, have, in Heav'n a Place
 Christ did therein His Will to Man Disclose,
 And said, *His Kingdome did Consist of Those.*
 Well then may such, Eternall Glory win
 Who dy'd for Christ, did no Actuall Sin.

Mar: 10 14

God did these Sons of Men to Glory take,
 Who in effect were kil'd for His Sons sake!

D



On the Day of the Crucifixion of
Our Blessed SAVIOUR

VV Onderfull Day ; That Title's due to Thee ;
Above All Dayes, which have been, or shall bee !

Gen: 1. The Day , when Order out of Chaos Broke :
Luk: 2. 11. The Day , when God our Human Nature took :
Math: 28. 1 The Day , when Christ Ascended from the Tombe :
2. 3. The Day , when All the world must bear their Doom :
Reuel: 20: Tho these Four Dayes , wee justly Great Ones call ,
11. 12. Yet when Alas Compat'd to Thee ; are small.

Heb: 11. 3. For 'twas not strange , that both the Heav'ns & Earth
From Gods All-Pow'rfull Word , Reciev'd their Birth :

Nor , when nought else Heav'n's Justice could Attone ,
The God of Nature , put Our Nature on :

Nor that Hee should , in whose Hand onely lies
Th'l issues of Life , and Death , from Death Arise ;

Nor that One Generall Assize should bee ,

To Hear from Gods own Mouth , his Just Decree

These , but the Actings of a God Display ,

But That God suffer'd , on This Signall Day ;

Which Miracle Amazement did Infuse ,

In Heav'n ; Earth Hell ; and All but in the Jews ,

In whose Obdurate Soules such Rancour Dwelt ,

As All the World , but They ; Compunction Felt .

The Sun from His Bright Globe , His Lustre strips ,

And with His Maker suffers an Eclips .

The Moon did hide Her Face , tho fill'd with Light ,

Seeing the Sun at Noon , Create a Night .

Zek:23:45. The Sacred Temple at the Strange Event
Of this great Day, Her Vail for Sorrow Rent,

Math:27:51 The Earth , which does insensible appeare,
Yet at this Prodigie , did shake with feare:

Colos: 2.15. Hells Sad Inhabitants for Anger Cry'd ,
And by these Signes , Knew , the Messiah Dy'd

Math: 27:52 Th' Infatiate Grave , which the Last Day does Dread;

53. Thinking it now was Come , Releas'd Her Dead.

Math:27:54 The Pale Centurion, Smote His Trembling Breast.

Math: 27:39 And that Christ was the Son of God, Confest:

40. 41. 42. But the vile Iews, their Heads at Jesus nod,
Bid Him come Down, and Then, They'll Say Hees God,
Oh Frantick Wretches, wast not More to Have
The Bodies of the Saints Forsake the Grave,
The Sun grow Dark, th' Earth in a Palsey see ,
Then onely to Descend From off a Tree.

Math:27:25 But , twas that Sacred Blood they did despise ,

2 Cor: 3.15. And wish'd upon their Heads , which vaid their Eyes:
Oh ! who of these Obdurate Iews can Hear ,
And not bee Struck . with Horrour , and with Fear ,
Yet wee call'd Christians , Guiltier are then They ?
They knew Him not , the Life : the Truth ; the , Way ;
And when the Lord of Life , They Crucify'd ,
They did not know , that 'twas for Them , He Dy'd.

Job:14:6: Mercy may Plead their Ignorance for Them ,
But 'tis Our Knowledge, which may vs Condemn.

I. Cor: 2:8, Instead of Praise wee load Him, with Our Scorns
Wound him afresh , and Crown him with worse Thornes ;

Geb: 2.9, We say He is our Saviour ; God and King ,
Yet trample on his Blood, as a Vile Thing.

Math:27:29 Judas his Cursed part wee daily Play ,
And Him wee hail as Master , wee betray.

Heb: 10:29! The Wonders of this Day wee Heighten thus ;
Making it vseless , that Hee Dy'd for vs.

Math:26. 39

ore he was
erred said
ose words to
ppolophages
; saies Sui-

Heb: 2. 24

Prodigious Day ; on which ev'n God did Pray
To God, to take the Bitter Cup away.
A Day in which Philosophy Descry'd,
That Nature , or the God of Nature, Dy'd.
A Day in which Mortallity may Cry,
Death Thou art Swallow'd up in Victory.

O may this Day bee in All Hearts Engrav'd ;
This Day , on which G O D Dy'd, and Man was Sav'd.



On the Day of the Resurrection of
Our Blessed SAVIOUR; Or
Easter Day.

Hail Glorious Day; on which th' Almighty gave,
1 Cor:15:20 To His New World, the First Fruits of the Grave.

Hail Glorious Day; in Thy Illustrious Light,

Act:26:8 What Faith could scarce Believe, Appear'd to Sight.

Hail Thou most Glorious Day; for 'twas on Thee

1 Cor:15:55 Death Loft his Sting; the Grave His Victory.
56:57.

Ere the Blest Dawn of this Day did Begin,
On which God Rose from Death, and Man from Sin;
Math:28.1.2 The Pious Magdalen preventis the Light;
Her steady Soul, Darknells, nor Tombs could Fright;
She of that Pow'r to Guard Her could not Doubt,
By which Her seven Divills, had been cast out:

Her Duty's to His Corps Shee does Begin,

Luk:23:56. Assuon us She could Pay Them; without Sin.

But All those Perfumes which with her Shee Beates,
Were not so Sweet, as was Her Love and Teares;
Both which did Rise in Her to such an Height,
As made her Gratitude, Resemble Faith.

2 Sam:1:26. David would not the Love of Man Preferr,

Could Hee have known, the Love which shin'd in Her,

Math:28:2 Argells, to whom Her matchless Grieves were known,
To ease them; From the Tomb Rell'd off the Stone.

But nor the Earth-quake, nor that Glorious Sight
Had, or the Pow'r to Please Her, or to Fright:

Nor could the Honour Shee did then Obtain
Of speaking with Blest Spirits , Ease Her Pain.

For those who I E S U S seek , as Mary did ,
Can but in finding H I M , be satisfy'd.

Who could Believe a Woman would Display,

Joh: 13.23. More Love , then Hee , who on Christs Bosome Lay.
Or that to Hers , Blest Peters Love should Yeld ;

Math 16 18 On whose Confession , Christ His Church did Build.

Math: 28.1. Yet She came Early'r to His Tombe then They ,

Ioh: 20.10.11 And stay'd ; and wept ; after They went away .

Nothing could o're her Griefs the Conquest win ;
Yet Love ; made want of Faith in Her no Sin.

For when an Angells News stopt not her Tears ,

Christ to Reward , them instantly appears :

Soe Apt He is to bring that Soul Reliefe ,

Whose Trembling Faith , springs but from Love , & Griefs .

Both which in her Hee did so Highly Prize ,

As She First saw Him , of All mortall Eyes .

Joh: 20. 17. And sends Her his Apostle , ev'n to Those ,
18. whom He to be the worlds Apostles Chose .

Never did Love , and Sorrow , Hers Excell ;

And never Both , were Recompens'd so well .

1 Tim.2, 14 As 'twas a Woman which Death first Brought In ;

So 'twas a Woman did the Glory win

To tell the World , with Her Obligeing Breath ;

1 Cor. 2. 8. The Lord of Life , had broke the Bonds of Death .

Death ; which till then did valiant Men perplex ;

Now should not Fright , Those of the softer Sex :

*See Martyro-
logie* Myriads of which , through Faith in I E S U ' S Name ;
Have run to Deaths Embraces through the Flame .

2 Kings 2. 11 Elijah like , from Earth They did Retire ,
And Climb'd to Heav'n , in Chariots made of Fire .

True Grief, does Cause Our Comforts , not Destroy:

Psal. 126: 5. For Those who Sow in Tears , shall Reap in Joy.

And when Death comes to Stare vs in the Face,

His Pow'r we Smile at , by the Pow'r of Grace.

1 Pet. 1.3.4. Christ by His Risen , has made Death to bee
Only the Gate , to Bleſt ETERNITY.

Such then as strive to gett Admittance there,

While They fear Death , to enter Heav'n They Fear

Those who like Magdalen their Saviour Love,

Col. 3. 3. Now Hee is Ris'n , should seek the Things Above.

Since wee in Magdalen so well are taught ;

Christ to a Soul by Love , and Tears are brought ;

Still let vs strive by Both , Our Souls to bring ,

Re. 19 4 6. VVhere They with Hers , may Allelujahs Sing!



In the Day of the Ascension of

Our Blessed SAVIOUR

Abs: 1:9.
10. 11.

Hail Thou most sad, and joyfull Day, on which (Rich.)
Earth grew more Poor, that Heav'n might grow more
Th'Apostles, Christs Ascension did Deplore,
Fearing They Lost, what They did but, Restore.

Psal: 18:11
The Truths which David Sung, did then Appear
Darkness His Closett; Clouds his Chariots were.

Tob: 14:1.2
In Sacred Things, How soon is Reason Lost,
Till'tis Enlighten'd by the Holy Ghost:
For They with Grief on his Ascension Look,

Colof: 1:18.
Tho then, Hee in Our Right Possession took
Of that Blest Kingdom, where 'till that Glad time
The Human Nature, ne're before could Climb.

Psal. 24. 7.
Seeing the King of Glory, enter In.
The Happy Cloul on which Hee Design'd to Ride
Approaching, Heav'n, the Gates did open wide
And Allelujahs Angells did Begin

V. 8.
Hells, and Deaths Powr's, Hee did before Defeat;
And Now, His Crosses Triumphs are Compleat;
For to the Blood of it the Pow'r was giv'n
To Reconcile, All, both in Earth and Heav'n.

Colof: 1. 20.

Angells

Angells are now from fear of falling Free'd,
Ephes. 4. 8. Captivity by Him , being Captive Led.

Luk: 2.13,24 Since that Blest Harmony was heard on Earth,
 which Heav'n did make , at His Portentours Birth ;

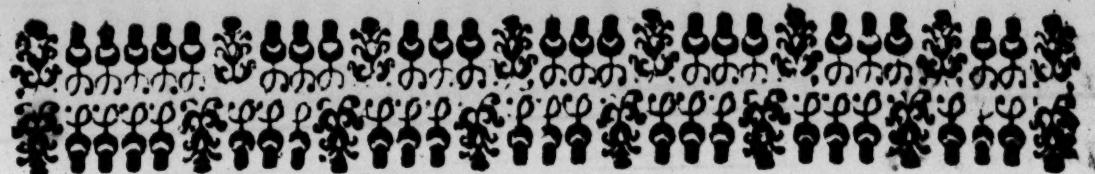
What Pen (but one took from an Angells wing)
 Can write the Tryumphs , His Return did bring.

Angells Rejoyc'd , who Musick , are and Love ,
 That Those They guard Below ; shall Reign Above .

Psal. 98 .11. And shall on those Bright Thrones for ever Dwell
Heb. 1. 11. From which by Pride , some of Their Order fell.

1 Tim: 3. 6. While Heav'n did thus Rejoyce , Men sink with Grief ;
Jude. 6, Two Angells therefore Fly to Their Relief ;
Act: 1 10.11 who told th' Apostles , while They Gaze and Mourn ,
 That as Christ went from thence , He should Return.

Such High Ambassadors ; such Charming News ;
 Banish'd their Sorrows , and did Joy Infuse :
 A Joy , which tho sub'lme , was not Complicate ,
 Till God indu'd them , with the Paraclete.



On the Day of Pentecost
commonly call'd
Whitsunday.

Hail Welcome Day; on which the World may Boast
Th' Apostles first Receiv'd the Holy Ghost,

God Usher'd in the Vast Gift, He design'd,

Act: 2: 2. By a most mighty, and a Rushing wind :

To shew, the Blessed Spirit does Abhor

To Reit in any Place, not Cleans'd before:

Heb: 12. 29; God a Consuming Fire, Himself does Call,

Act: 2: 3. Now, in Illuminating Fires does Fall.

The God of Nature, Natures Laws did turn;

And made that to Inspire, which us'd to Burn:

Mans Nature Christ carry'd to Heav'n; and then

Does with the Spirit of God, Enlighten Men:

The Cloven Tongues Foreshow the Joyfull News,

That Gentiles must be taught as well as Jews.

And Tongues like as of Fire, did Intimate,

The Cleansing Pow'r should on the Gospell waited

The Gazing Multitude with Joy Admire,

How Tongues on Heads, should Tongues in Mouths Inspired

Thus taught by God, in Tongues They Criticks grew,

Of which, the Pow'r before, They nothing knew,

Now EV'ry Nation which the Feast had brought,

Heard in their Variant Speech the Gospell taught.

Gene: 11. 7. 8 Variety of Tongues in Elder Time,

Stop'd that proud Tow'r man aim'd to Heav'n should Climb:

But

Act: 2: 11. But now Variety of Tongues is giv'n ,
 As the sure means to Rais Man vp to Heav'n.
 Those who the Church would to One Tongue Contract,
 Against this Fruicfull Miracle must Act,
 And while They Run in such a Guilty way,
 Destroy one Blessed end of this great Day.
 How Faulty against God must Those Appear,
 Who Darken , what This Miracle made Clear ?
 And with Their Pride , or Interest, to Comply ,
 Would make Religion a Monopoly.
 Yet some to mock the Miracle Designe ,

Act: 2: 13. And Drunk with Rage , *Ascribe it to New Wine.*
 With which when men are fill'd Experience shows ;
 It eyes mens Tongues, but New Ones ne're Bestows

Zoel: 2. 28. Blest Ievels Prophecy on them did Fall ,
 Yet Inspiration, Drunkeness , They call.
 No wonder , when in Sin They flew so High ,
 God gave them over to Believe a Lye.

2 Thes: 2: 11. But they , by whom the Miracle was Priz'd ,
Receiv' the Sacred Faith , and were Baptiz'd.

Act: 2. 41. When the Blest Spirit mov'd the Tongue which Taught
 Three thousand Soules, to life one Sermon brought.
 Above all things , Gods word should be Esteem'd ,
 It made the World , and then the World Redeem'd .
 Yet the Best work does on the Gospell waite
 'Tis more the World to Save then to Create,



On the Day of St. John The BAPTIST.

Hail, Thou Bright Phospher to that Gloriou' Day,
Which from the World, Sins Darkness Chas'd away;

Job: I. 23. 1. Hail Sacred Voice, which from Above was Sent,

Math: 3. 2. 3 To warn Man to Believe and to Repent.

Never did such a Prophet Shine on Earth ;
He, his Redeemer knew, before his Birth.

Iul: I. 41. His Joyfull Leaping in his Mothers Wombe,

43. 44. When His Lord's Mother, unto His, did Come,

Made it to both, That he did Know appear

sub: 4. 42. The Unborn SAVIOUR of the world was there.

Phylosophy, cannot the VVayes Vnfold,
How Babes Vnborn, did Correspondence hold.

None can the Hidden Cause of it Dispence,

But onely the SUPREAM INTELLIGENCE.

No VVonder, since our Saint Transcended All,

Math. II. 9. That Christ should Him, more then a Prophet Call.

Judge, with what Knowledge God did him Adore;

VVho knew wisdom it self, ere He was borne.

Reading of Him, VVonder our Soules should Seise,

His History is fill'd with Miracles.

Luk: I. 7. 24. Hee did a Sonne to Barrenness become,

25. 36. His body was his Tongue within the wombe.

In His strange Birth, The Eies of Faith might See,

The Barren Gentile VWorld, should Fruitfull bee.

So many did for His Baptising strive,

John 3.23. That Enrons River scarce could Waters give.

Never did man to such High Glory rise;

Math: 3.13. This wondrous Priest did his own God Baptise.

In stead of shining Vests He did weare,

Math: 3.4. A Leathern Girale, and a Robe of Haire.

Yet His Blest Ministry, most Firmly Stood,

Its Greatnes did appear in Doing Good.

Math: 3.4. Lucifer, and some wild Fury, was His Ease,

Carthusians Meales, to His Excesses were.

This sparing Diet, and That humble Dress,

Does practically Sentence Out Excess.

Luk: 3.12.13 Yet the great Orders of the Pen, and Sward,

14. Did strong to Hear, and Reverenc'd His Word.

No Characters by man Erected, shine

With so much Awe in Hearts, as the Divine.

Reason payes more to Piety Alone,

Then to the Guards, and Glitterings of a Throne:

VVhat yet, of his first State, Man in him beares:

Minds him, More's due to what he Likes, then Fears.

But, All His merit did not Guard his Life,

From the Revenge of an Incestuous Wife.

VVho can think Crimes, which Lust will not Comitt,

VVhen tis to Reap, the Guilty Fruits of it?

Nature, Religion, and All Sacred Tyces,

Some will, while the Hot Frenzy Lasts, Dispise,

Herod, Sirnam'd Antipas, had been Led,

Inflam'd by Lust, his Brothers wife to wed:

Our Sacred Baptist, whom no Pow'r could awe;

Declar'd, His Marriage was against the Law.

Math: 14. 3.

4.

Levii: 18.10



On the Day of St. Stephen, the

Christian Proto-Martyr.

Hail Thou Blest Leader of the Noblest Band,
Which ever Mortall, did, or shall Command !

The Worlds great Generalls their Follow'r's Pay
In Rusting metall, or in Fading Bay,
Theirs mult by Killing Guilty wreaths Obtain ;
But Thine, by Dying, Life and Glory gain.

Both which shall Last, when Pyramids of Pride
Are shrunk to Ashes, such as now They Hide.

This shew's how Different the Payments are,
In the Worlds Lauteat, and the Spirituall Warr.

The Jews, who Found They no Defence could make,
Ab: 6. 16. Against that Spirit by which Stephen Spake ;

Resolv'd by Death to finish the Dispute,

And stop that Tongue, which They could not Confuse ;
Ab: 7. 58. Those Stones, with which his Life They batterd down,

God made the Jewells, of Our Martyrs Crown!

Our Christian Moses first this Red Sea Try'd,
And to the Heav'ly Canaan is Our Guide,

VVhen JESUS was to Dy for Mankinds Crime,

Luk: 22. 43. Only, One Angell came to Comfort Him :

But when Blest Stephen was a Martyr made,

Ab: 7. 55. To His Glad Eies, All Heav'n appear'd His Aide.

VVhen

When God and Christ by Op'ning Heaven were shwon;

Both Faith, and sight of Him, Combin'd in One.

Thus Gods vnbounded Mercy did Proceed,

Giving most Comfort, where there was most Need.

To the First Martyr was the Blessing giv'n,

AB: 7. 55. To have on Earth a Reall sight of Heav'n.

Left tailing through Deaths stormes, his Soul might Fright,

Of his wish't Port God kept him still in Sight,

Martyrs to Come, in his Bright vision see,

Those Joyes, which to such Deat God does Decree;

No Artist ere, to loose his Life was Known,

Only to prove that After it There's none.

Annihilation, when Life does Expire,

Is less the wickeds Faith, then their desire.

But Stephen Joyfully this Life Resign'd,

Philip: 1. 23. Knowing He shoud *with Christ a better find.*

If after Dying nothing did Remain,

AB: 7. 59. His Vision had been False, *his Pray'r Vain.*

What Stephen saw, would Charge God with a Lye;

If, with the Bodies Death, the Soul should Dye.

Christ then did Act what he before Decreed,

That Martyrs Blood should bee the Churches Seed

AB: 7. 56. For his Last words, Proofs of Christs God-head give,

Praying that IESUS would His Soul receive.

Since, who, in Martyrdomes Red Path has Trod,

Dying, would Leave his Spirit, but to God?

From His Last Pray'r, wee Reap this Blessed fruit,

That Arrianisme ere born, it does Confute

True Martyrs Charity ascends so High,

They Pray for those at Death, that make Them Ry.

And Such as part with Life, Gods Laws to Keep,

Dying to Them, is but to fall Asleep.

AB: 7. 60.

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Th'Incestuous Queen, who thought Less bright Shee Shone,
 In a Chast Bed , then in a Vicious Throne,
 Fearing , the Sentence past by such a Saint ,
 Might make the Kings Soul Firm , and Passion Faint ;
 Resolv'd to Act, what oft the Fierce had Try'd :
 Great Crimes , by Greater , must be Justify'd ,
 The time She Destin'd for this Guilty Thing ,
 Was on the Birth Day of Her Lustfull King ;
 For then to Honor it , there did Report
All that were Great , or Gay , about the Court.

When Meats Excess , Join'd with the Fumes of wine ,
 Clouded that Reason Temp'rance does Refine ,

Mark: 6. 22 Herodias Daughter , by her Mother gain'd ,
 So well the King with Dancing Intertain'd ,
 That when His Justice to His Passion bow'd ,
 He Solemnly , in the Assembly , vow'd ;
Mark: 6. 23 What're She ask'd of Him , should be Her Own ,
 Tho twere to half the value of His Crown .

Math. 14. 8. The Cruel Maid then ask'd the Baptists Head ,
 No sighs She utter'd , and no Tears she Shed .
 Pleas'd that Her Mothers Fury She Obey'd ,
 A sinfull Joy , Her wanton Looks Display'd .

Mark: 14. 9. Herod , to grant the Black Request , was Loath ;
 Yet for the sake of His great Guests , and Oath ,
 The Bloody Present instantly was Brought :
v. 10. Ne're with such Worth , and Guilt , was Charger Fraught ;
 Yet All their Mirth , the Gasty sight did Break ,
 For tho the Tongue did not , the Head did speak ,
 And Cry'd to Heav'n , where the great Judge does dwell ;
v. 11. Who from Their Thrones th'Incestuous did Expell .

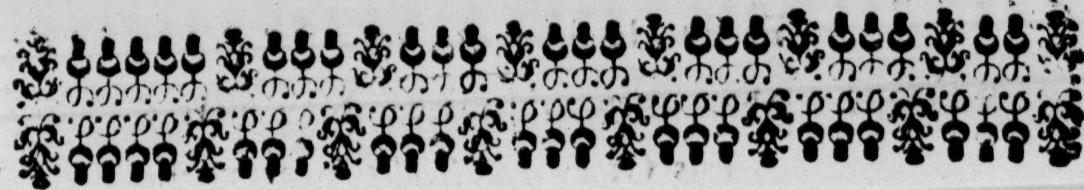
*Joseph: Antiq:
ib: 18. C. 9.* How wild is Pow'r , which made a Monarch Prone ,
 To slight Gods Word , to Gratify his Own ,

Falldy

Faithly He thought , to a Rash Oath he ow'd,
 More then to Justice , Nay more then to God.
 His Griev'd Disciples, hearing the Sad News ,
 Did Their own Sins, for their great Loss, accuse.

Morthe 14. 12 Then, from the Prison, They, the Body take,
TYRIM - on - 17 BEING And a True Mourning at the Fan'rall make ;
 Yet to the Lookers on, it did Appear ,
 The Mourners, Happy'er then, the Dancers wete.
 O who can Read this Story with Dry Eyes ?
 Or will not after it, this World Despise ?
 When such a Head , is as a Tribute paid ,
 To a Leud Oath , past to a Dancing Maid.

Let vs , since Loty Stations Crimes Inspire ,
 Early , from all their Cheating Charmes, Retire ;
 When on Death Beds , we , Languishing, shall Lye ,
 And know Eternall Joies , or Paints are nigh ,
 Then wee shall Grieve, tho it may be too Late ,
 How lightly wee , our precious Time , did Rate .
 Many I ave Mourn'd Their Lives, They ill have spent ;
 But none , of well Employing them Repent



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On the Day of St. Peter

Math: 10; 2.

Hail First Apostle; Thou, whom Christ did Choose
To Preach Mose's his Saviour, to the Jews.

None of the Sacred Twelve, the Church Agree,
In various Dispensations Equal'd Thee.

Math: 16.

Thou First didst own that Faith which we're shall Fail;

16, 17. 18.

Since against It, Hells Gates shall not Prevail:

v. 22.

But thou artst Deprest the Limbs being Slain;

16. v. 15 14.

Without whose Death Thy Faith had been in vain;

Mat: 16. 18.

That Rock, on which the Church should, founded bee:

Tho thousands by mistake beleev'd 'twas Thee.

Mat: 16. 18.

For Christ did name Thee Peter; and did own

Thou in His Church, art One Chiet Corner Stone:

And Christ on Thee, did the Honot shewre,

Math: 10. 2.

Of being First in Order, not in Pow'r.

Math: 16. 19

Since the Keys Pow'rs with which Thou first wer't Blest,

Math: 18. 18

Hee also did Conferr on all the Rest.

Math: 14. 28

His Faith to Walk on Waters, did not shrink;

v. 30.

But Oh! How soon it fail'd and Hee did Sink?

Ioh: 18. 10.

Hee drew his Sword, First, on His Masters sides,

v. 25.

But then, that Hee his Master was; Deny'd.

Mat: 26. 35.

Hee first did promise, bee with Christ would Dye,

v. 56.

But when the Danger came, he then did Fly.

Christ, who his Heart better then hee did know,

Mat: 26. 34

Foretold his Fall, before the Cock did Crow.

No meantes are weak, which God Vouchsafes to vse;

Math: 26. 75

The Crowing of a Cock, His Faith Renewes,

That

That Bird , whose voice does Vsher in the Day ;
Drove from his Soul the night of Sin away.

Mark: 13.17. Whil'st Hee , with Oaths , and Curses , Christ A bjur'd,

Luke: 22. 63. Those Sins , Ent by One Look of His , were Cur'd.

O Pow'rfull Look ! which instantly could Dart -

The Rayes of Grace into a Perjur'd Heart.

O moveing Look ! which could so well Perswade :

That of a Sinner a Blest Saint It made.

Mash: 26.75 Those bitter Tears , which His Repentance Spilt ,
So Pow'rfull were, They wash'd off all His Guilt.
Thus Cleans'd ; He did Aspire for Christ to Dy

From whom before he did not Blush to Fly

So vast the Diff'rence is, which God does Place ;

Between the Strengths of Nature , and of Grace.

Act: 2.14. Now by one Sermon , hee does Thousands make
41. That Christ Adore , which he did once Forsake.

Act: 3.2, 3,
7, 8. The Bed-rid Persons now at his Comand ,
On Their Long-useless Limbs in Raptures stand.

Act: 5. 15. His Shadow now , does quicker Health Impart ,
Then All the Substance of the Thy sick Are.

Act: 3.6.7. Now tho , He could not give to Beggars Wealth ;
Yet , he did give Them greater Riches ; Health.

Now That All Hypocrites his word might Dread ,
God strikes Sapphira , and her Husband Dead.

Act: 9.10. But Dorcas , whom the Herping Widens Praise ,
Christ from the Dead , at Peters word , does Rouse.

Who then dare think , God will not at the Last ,
Raise All the Dead , at the Archangells Blast ?

Cor: 13. 52 Since , what He did to Tabitha , has shew'd ,
The Pow'r to doe it , God on man Bellow'd.

Reason,

Reason, without the Help of Faith, doth show,
God can doe more, then He made Peter doe.

Who Doubts the Dead shall Rise at Times tell How's;
Questions at Once, Gods Promise and His Pow'r

Ino Thele, and many Wonders more, we see
The Sacred Word of God Records of Thee;

Yet from what Scripture, can Romes Bishops Plead,
That Thy Successors are, the Churches Head?
Antioch does seem to have a stronger Claim,
Since there the Christians first receiv'd their Name.

A.D. II. 26.

See D. Caros
Life of St Peter
Scut. 9. Pl. I.

And All past Ages, as the present Own,
In Antioch Thou didst Erect Thy Thro'e.

Rome, but the second Place was, where it stood,
Rome, whose ungratefull Earth lu k'd up Thy Blood.
Whilst Antioch vrzes, Since was Thy First See,
First Learn'd Thy Faith, and from Thy Blood was Free.
See seems in these Three Blessings to Exceed,
What ever Romes best Orators can Plead.

Cant. 6.
This made the Nicene Fathers to Decree,
The Pope of Antioch, a first Pope should bee:
For till Romes Church did Thirst for Pow'r and Fame,
Pope to All Bishops, was a Common Name.

But Time, which All but Truth doth Overcome,
Antioch Destroy'd, and has Exalted Rome.

Yet this alone, is the best Plea wee see,
Which Rome can vrge for Her Supremacy!
Which were it Good, the World must then Confess,
That Romes Supremacy is Her Success.

Divers Popes show (who Errors did Embrace)
Faith comes not by Succession but by, Grace.

That

That Blest Evangelist , whose Pen did write
The Gospell which most think thou didst Indie

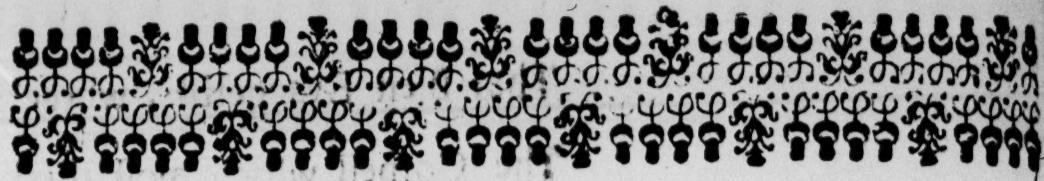
Mark; 13.7. Let us , thy Fall in Fowler Colours see ,
Then are made vse of by The Other Three.
By which wee Learn , when wee a Sin Commit.
Wee should Our selves be most Severe to It.

But thy great Failing , which so Black Appars ;
Faith has wash'd off both , in thy Blood and Tears
Tho trembling Fear , made thee from Jesus Fly,
Yet stable Faith , made thee for Him to Dy
And Judge , since Christ Dy'd upright on the Tree,
His Dying Posture was too good for Thee.

*See D. Caves
Life of St Peter
Act; 9. Ps; 6.*
This made thee beg (what th' Impious did Deride)
That thou might'st bee Revers'dly Crucify'd;
That Humble way , which thou didst Choose to Dy,
Honor'd the Cross ; which Christ did Sanctify.

Hee, a sure way to Endless Life does Choose,
Who in this VVorld , His Life for Christ does Loos

*2. Tim; 2.11.
12.* **O** Happy Loss , which brings the Highest Gain ;
Since those who Dy for Christ , with Him shall Reign;



On the Day of St. Paul

Hail Great Apostle, Greatest of them All,
Since from Christ Glorify'd Thou hadst Thy Call.

Act: 9. 5. 6.

A Call, which made Thee stop Thy Fierce Pursuit,

Gala: 1. 23.

And Preach that Faith, which Thou diest Persecute.

2 Cor: 12. 11

Taught by Gods Word, Thee I the Greatest Call,
Since from thy Risen, Thou didst never Fall.

Thou with that Sacred Priviledge wer't Blest,

VVhich God Confer'd on none of all the Rest.

And Thou Encourag'd by the Pow'r of Grace,

Gal: 2. 11. 14

Peter withstoodst, when Fauliy, to the F. ce.

The Christian World in Sacred Records see,

2. Cor: 11. 28

The care of All the Churches Lay on Thee.

Thy Pen, in writing more of them, was Blest,

Then the Inspired Pens of All the Rest,

And the Blest Spirit Testifies of Thee,

I. Cor: 15. 10

Thou more then All didst work abundantly.

Rom: 11. 1.

Thy Tribe, of which so Few Gods wrath did Scape,

Judg: 20. 46

VVhile They maintain'd a Murther and a Rape:

47.

VWas yet the Tribe, from which his Hand did Choose,

1 Sam: 10. 21

The First of All the Monarchs of the Jews.

And, which did more the Fame of it Renew,

Rom: 11. 13

The great Apostle of the Gentiles too.

Gen: 42. 38

Since Jacob Lov'd his youngest Son so well;

God made His Tribe most other Tribes Excell.

To Benjamin more Glory it does bring,
To give us That Apostle , then a King.

Of all the Sacred Colledge , Thou Alone;

For OUR APOSTLE we with Justice own.

Rom: XI: 13. The Gentiles Teacher Heav'n does thee Declare,
And wee , of the West World , all Gentiles were.

Rom: XI. 13. Since Thou thine Office dost so Magnify ,
My Muse delights in magnifying Thee-
As God to Thee most Mysteries did shew' ,
So Hee made Thee most , Suff'rings vndergoe.

Thy Life , Like Thy great Masters , seemes to bee;
Continuall Scenes of Vary'd Misery.

Act: 9. 1: He , who most vex'd the Church , God Judg'd it Fit,
Should bee afflicted most , in Planting It.
By which his Sacred Justice has made known ,
Only Great Suff'rings should great Sins Attone.

2·Cor: 6. 5. Stripes , Prisons , Dangers , and all else wee Dread ;
Were , by his Providence , Thy Daily Eread.

But tho the Loads were great , which Thou didst bee
Yet vnder them , Thy Comforts greater were ;
For the vast Priviledge to Thee was Lent ,

Philip: 4. 11 Of being in All States of Life Content.

To what Amazeing Raptures wer't Thou brought

2·Cor: 12. 2. When Thou wer't up , to the Third Heaven caught ?
Such were the Joyes thou didst Partake of there ,
Thou , but in Negatives , couldst them Declare.

2. 4. Yet wee those Joyes for Worldly Trifles sell ,
Which ev'n Thy pen , did want the Pow'r to Tell.

That Blest Apostle , to whose Eies was shown,

Revel: 1. 1: What the Church call's the Revelation .

Thee to Picture Heav'n enough did see,

Yet fell in Revelation short of Thee,

For Wee, of what Thee saw Partakers are ;

1. Cor:12.4. But thou saw'st things , not Lawfull to Declare,

Those Jews, which at thy Miracles did grudge,

Act: 24. 1. Brought thee to Dy before a Roman Judge,

But Felix trembl'd , and his Tongue was Dumb.

Act: 24. 25. Hearing thee Treat of the great Day to come,

Such Pow'r those have , which Gods Cause undertake,

That from the Barr , They make their Judges Quake,

Act: 25:13. And when to Festus and Agrippa led ,

14. That before them , thou for the Faith shouldest Plead.

The King confess , thou didst so well Perswade ,

Act: 28. 18. That He was then A L M O S T a Christian made.

God, with such Argu'ings , still did thee supply ,

That from their Force , Reason , nor Faith could Fly.

Such Divine Logick , thou didst allwaies vse ,

That who Refused was without Excuse.

When Nero hat , the Bright Poppeja gain'd ,

To such a Sin , as all her Beauty Stain'd.

Blest Paul , as Holy Chrisostome does write ,

Converted , and thereby made her more Bright.

For after to the Faith Hee her did win ,

Romes Glories , could not Tempt her to a Sin;

*See D. Cave
in his life of
St. Paul Sect.
7. Pt. 8.*

Which made the Tyrants Rage so blind, and High.

That, who His Mistress sav'd, Hee doom'd to Dy.

That Faith, for which Our great Apostle stood,

He did , when Call'd by Christ , Seal with His Blood;

And

And when Romes Pow'rs , he had by Death O'recome;
God Crown'd the Head he Lost with Martyrdome.

A Crown , which Monarchs ought to value more,

Then That which once His Murth'ker Nero , wore

Rom: 6. 11.

1am: 1. 12:

O May wee Learn from Him , to Dy to Sin;
That Wee shereby , the Crown of Life may Win



From the original manuscript of Mr. John Dryden's "Religious Poems".

On the Day of St. Andrew

THE APOSTLE.

Given you child to my Child, & you are my Child.

Blest Saint, whom Two Peculiar Honors Crown'd,

John: I. 40. Thou wer't the First, that the Messiah found,
And e're the Gospell, Christ to Thee did Teach;

v. 41. Thou didst the Gospell to Elest Peter Preach.
Of the First Brothers, which on Earth did Live,

Gen. 48. The Eldest, to the youngest, Death did give :
But of those First, wee in the Gospell Read,

The younger, did to Life, the Elder Lead.

In them, the Different Maxims are Descry'd,
Twixt Those, whom Nature, and whom Grace does guide;

That Holy Zeal, Christ did on Him Bestow,
Made Him into Remodest Regions goe :

Wild Scythia, which did Civill Nations Fright,
Own'd to His Piety the Gospells Light.

Those Hee set Free, whom Sin in Chains did hold,
Sin, which had more Benum'd Them, than their cold;
To Fam'd Bizantium afterwards bee Saile,

Where by His Pains so much the Faith Prevail'd,

As Hee, that City with a Mitre grac'd,

And in that See Pauls Belov'd Stachys plac'd,

After thole Parts did Rev'rence JESUS Name;

He then to Patra in Achaja came ;

Aegaeus

Rom: 16. 9.

*See D. Caves
life of St. An-*

arew sit. 3.

See: 4.

Dr. Cave in his life of St. Andrew p. 5. *Ægeus the Pro Consuls Office bore :*

Who with blind Zeal, blind Idol's, did Adore?

As God, he worship'd Statues, which he made;

Thus, by Ill breeding, most men are Betray'd.

Seldome wee wipe out Prepossessions, stains,

For what Our youth Receives, Our Age Retaines.

Since to False Gods, Hee thought his Zeal was Due;

How had it heightend, had he known the True?

Our Blest Apostle, being griev'd to see,

Th' Achajans bent to such Idolatry!

Shew'd them, that Adoration should bee paid,

To that God onley, which the World had made,

The Gospels Influence, as the Suns, is Felt,

The Clay it hardens, and the Wax doth melt:

For, what Our Saint taught of the Word of Life,

Inrag'd the Husband, but Converts the Wife.

Fair Maximilla, when the Truth Shee heard;

Despis'd those Idols, which Her Husband Fear'd,

And wonder'd, when in Grace shee did Partake,

How men believ'd, their Hands, Their Gods could make!

In her new Faith, so Happy Shee appears,

That Shee did Court her Lord to it, with Tears;

But, tho Her Beauties He did much Adore,

Yet Hee did His Revenge, and Idolls more,

A Cross Decussate, Hee with speed does Fra. z,

(VVhich sort of Cross, still bears St. Andrews Name)

And on it did Our Martyr Crucify,

VVhose Limbs, he did not Naile to it, but Ty!

Those Cords, more Cruell were by Farr, then Steel,

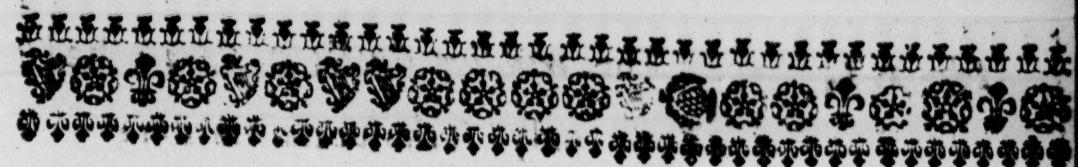
For they Deaths Pangs made him the Longer Feel.

During

During two Daies , while thus his Limbs they stretch'd ;
 He for His Murtherers Pray'd , or to Them Preach'd .
 The People all Astonish'd were , and mourn'd ,

That Hee , his Cross had to a Pulpit Turn'd .

And could not of that Doctrine think too high ;
 Which for such Hate , Return'd such Charity ,
 Poor Maximilla , was ne're Drown'd in Tears ,
 Yet , whom Her Lord had murther'd , Shee Interres'd .
 There in a Privat Tomb His Corps did Rest ,
 Till with great Constantine the World was Blest .
 Who , to His new Imperiall Seat did Bear ,
 His Sacred Dust , and gave it Buriall there ,



*On the Day of St. Thomas the Apostle
SIRNAMED DIDYMUS.*

Ioh: 20. 25.

Hail Thou Great Saint, whose Doubts were once so High;
As Border'd Thee, on Infidelity.

Thy Gracious Lord, Recalls Thee when Astray;
And yeilds to Conquer them, in Thy own way.
Hee offerd by Thy senscs to make known,
Hee was no Spirit, having Flesh and Bone,
And But this mild Reproof, Thou didst Receive;

Ioh: 20. 27.

Bee Thou no longer Faithless but Believe:
At this, Thy want of Faith Thou didst Detest;
And that Hee, was Thy Lord, and God Confect.

v. 28.

Christ when His Doubts rose to a Sinfull Height;

Ioh: 20. 27.

Did make him by his Senses Climbe to Faith;
His Sacred Mercy; which no Limits knows;
Blames what Hee wants, and what Hee wants bestows;

When God our Faith Requires, yet holds not fit,
Our Senses should be vs'd to Reach to it;
As in the Hypostatick Vnion;
A Virgin did Conceive: and Three are One;
Not to beleive of Them, but what wee See;
Is to be Sinfull to the Last Degree.

But when God does a Miracle Dispense;
And does Subject the Proof of it to Sense;
Hee, who will not his Senses then Believe,
Rejects that Proof, which God bids him Receive.

L

The

v. 1. The Wedding Guests at Cana ; had not known ;
 The only Transubstantiation ;
 VVhich ever yet on Elements has past ;
v. 9. Had They believ'd , against their Sight and Tast :
 Romes Church, Amazing Doctrines does Dispense :
 First bids vs Credit , then , nor Credit , Sense :
 Our Senses wee must Trust , to know the Priest
 Does Consecrate the Blissed Eucharist ;
 But must Renounce , after the Holy Rite ,
 Our Tast , Our Smell , Our Feeling . and our Sight :
 Yet who can know Hee must not Sense believe ,
 If to his Senses he no Credit give .
 Since , to be taught Hee must their Verdict Slight ;
 He either must beleive , his Ear , or Sight :
Luk: 24.38. Our Blessed Lord , did His Apostle win ,
39.
2.Cor: 4.18. By seeing , to beleieve what was not seen ;
 Hee often blam'd them , that they D'sbeliev'd ,
Luke.24.38 Those things , which by their Senses they Receiv'd :
39. And that Blest Faith , They did to Men Dispense ;
x Joh:11,2,3. Was built vpon their Senses Evidence ;
 Their Eyes , their Eares , their Hands , They did Confess ;
 Of what they taught , were their sure Witnesses .
 And on his Soul , a Sin our Saint did Draw ;
 In not believing , what his Brethren Saw .
 When beyond Jordan , the sad News was Spread ,
Ioh: II. 1. That Lazarus of Bethany was Dead ;
 And when , at Mary , and at Martha's Pray'r ,
v. 7. JESUS into Iudea would Repair .
 Which , since the Jews did there his Life pursue ,
v. 8. Th' Apostles were unwilling he shou'd doe ;

Tho:

Thou saidst to Them, (Thy Love was then so High)

V. 16. Let us goe also, and there with him Dy.

Thou , who to Dy with I E S U S , didst nor Dread,

V. 44. Thou , who saw'st Lazarus rais'd from the Dead

How couldst thou Doubt , what thy ten Baethren said,

Whose Eies , the Wirtnesses of it were made ?

How couldst Thou doubt His Risen , who had shewn

He was himself the Resurrection ?

But Sin in Man , Gods Image does Deface,

Till 'tis afresh , stamp'd , by the hand of Grace;

But when from want of Faith , he was Reclaimd,

His Falling with such Zeal his Soul inflam'd.

That through the Eastern World , he went about;

To Plaur that Faith , of which He once did Doubt,

VVhich shows , that into Sin the best may Fall;

And that such Sin , for greater Zeal does Call.

The Farthest Indians , he to Christ Reclaim'd,

where still St. Thomas - Christians , They are nam'd.

More wealth He brought them by his Pious Toyle;

Then Nature yeilds them , from their Sea or Soyle;

Th' Incense of Faithfull Pray'r ; is of more Price.

Then All their shining Jewells , and their Spice;

At Sumatra, the Brachmans Fertile Ile,

Hee did to Christ , the People Reconcile.

At Malipur , Chief Town of Cormandell ;

In which , their Sagamo or King , did dwell.

Neare which , Fam'd Ganges in the Gulf does Fall;

A Church he built , and on Christs Name did Call.

There , by his Prayr's , and Miracles he wrought,

That Savage Prince , to the Blest Faith he brought.

The

Maff: Histor:
India: Lib: 2.
P. 85. quot.
by D. Cave.

The Vnconverted Brachmans quickly knew ;
 That their Feign'd God, must yeild vnto the True ;
 And then their Pow'r , and Riches must Decline,
 They , who Priz'd sordid wealth , above Divine :
 Resolv'd ; (to save what they did most Esteem)
 To give Him Death ; who had brought Life to them.

An Ambush , neer a Sacred Cell they Laid ,
 In which , our Blest Apostle daily Pray'd.
 While There , He for his Murtherers , praying was ,
 They through his Heart , their guilty Darts did Pass ;
 Then . lett no part of all his body whole ,
 And from his Earthly Prison freed , his Soul.

Th' Adventurous Portugalls , in after time ,
 That they , might both to wealth , and Glory Climb .
 Planted this Region , which so Distant Lyes ,
 And which the Sun first Gilds , when he does Rise .

Oserias. There , as a much Esteem'd Historian Saith ,
 Thousands they Found , who held the Christian Faith :
 Taught first by Our Apostle , They All Sayd ,
 And by Tradition , was to them Convay'd .
 Some Pious Prelates , the whole Flock did Guide ;
 And over them , an High Priest did Preside :
 Their Churches , with no Gawdy Pictures shone ,
 To them Saints Images , were things vnkown .

No Reprelement , but the Crofs was made ,
 Zeal was the Ornament , their Churches had .
 Beyond what's Decent , they no Rules did know ;
 Religion , is a Substance , not a show .
 The Gospels first Simplicity they Priz'd ,
 Church Pageantry , they hated , or Despis'd ;

Their

Their Clergy , did , much of their Time afford,
To make the Lay Study the Sacred word ,
Of which no part of it , with them Remain'd ,
That is in the Old Testament contain'd.

Th'Essentials of Faith , They all believ'd ,
And in both Kinds , the Eucharist Receiv'd ,
He , who was weary in the World to dwell ;
Might when he would , Retire into a Cell.
None thence , would to the World again Repair ,
Devotion , and not Vows , confin'd them there.

S. Pet. 3. 2.

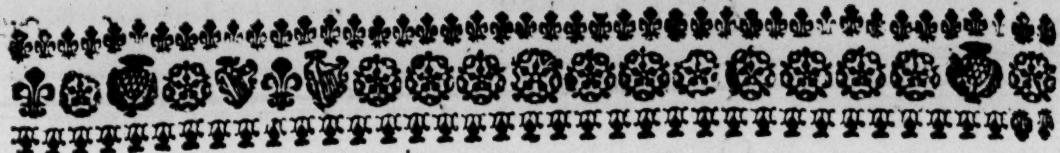
These , who with the words Sincere Milk were Nurst ;
Show vs , how plain , Religion was at First .

See D. Cave

When *Sousa* , did in India Govern All ,
As Vice Roy to the King of Portugall ,
The Indians found , digging vp bury'd Stones ;
A written plate of Brass , and Dead mens bones ;
At Last a Bramin , then a Learned Jew ,
The meaning , of th'Engrav'd writing knew ;
First it declared ; Gods Son , St. Thomas sent ;

To teach them to believe , and to Repent ;
Next ; that to build a Church , their Sagamo ;
Did on Our Saint ; freely that Land bestow .

The Portugeses , judging that those Stones ;
Had been the Coffin , of our Martyrs bones ;
The precious Relicks , bury'd with Respect ,
And did o're them , a stately Church Erect ;



On the Day of St. Iohn the Apostle

Hail Great Apostle, who so happy prov'd,
Ioh: 13. 23. As to be call'd th' Apostle *I E S U S L o v ' d.*

A Name, which does to thee more Glory bring,
 Then wer't Thou stil'd, the Vniversal King,

Who well can think, *Linus and Cletus* were,
Euseb. lib. 3. C. 19. (*who next to Blessed Peter fill'd Romes Clair*)

The onely Heads, Christ to His Church did give,
Act: 2: 35. While Thou, who on His Bosome Dwellst didst Live;

Thou, on whose Head, while Thousands did Admire,
Ioh: 21. 24. The Spirit did sitt in Cloven Tongues of Fire.

Thou whom, that Spirit did Inspire to write,
Revel: 1. 11. *The Loftiest Gospell*, which it did Indite.

Thou, whose blest Tongue by God himself was Chosen,
Cb: 22. 18. *That Book to Dictate*, which *His Word did Close.*

Thou to whom Christ, while yeilding vp the Ghost,
Ioh 19. 26. 27. Gave Gifts, the Like of which, none Else could boast;

Hee left His Blessed Mother to Thy Care,
 And by Adoption made Thee His Joint Heir.

None could, whilst Thou on Earth mad'st Thy abode,
 Bee above Thee, who Brother wer't to God.

Yet this great Truth must Contradicted bee,
 Or it must Ruine *Romes Supremacy.*

Whose Sons, alas! with too much guilt maintain;
 Onely Their Bishops o're Christ's Church can Reigne,
God

God might to Thee so Long a Life Dispence
That such Vsurping might have noe Pretence.

Euseb: lib: 3

Cap: 16.

Revel: 1. 9.

Cbi: 21. 10.

Tho Tyrants Thee to Patmos did Condemn,
Yet there Thou saw'st the New Jerusalem.
God shew'd Thee thence, lest too Long Life might Cloy's
Those Glories, which through Faith, thou shouldest Enjoy;

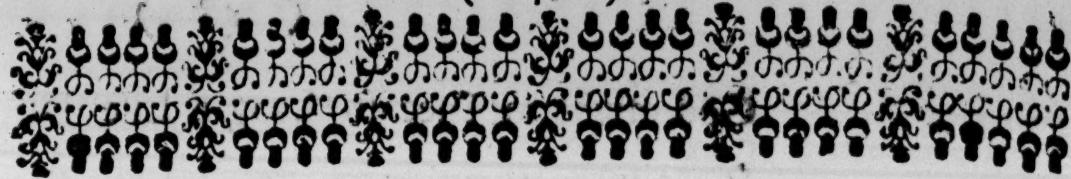
Let none Admire, since Christ Lov'd Thee so well,
That Hee so Long left Thee on Earth to Dwell ;
For since to serve Him here Hee did Decree,
To do His will on Earth , was Heav'n to Thee.
Thus Angells tho from God They take their Flight,
Yet finde in Their Obedience , Their Delight,

Thou onely of Thy Blest Society,
Christ did permit a Naturall Death to Dye,
Mans Fury did the Rest to Death Decree ,
But Age it self to God presented Thee.

Which proves , All Those as sure to beau'n; shall Climb;
Revel: 14.13 Who Dye in Christ , as those who Dy For Him.

Many might else from His Blest Doctrine Fly,
If all , who taught it , had been Doom'd to Dy.
Which sinfull Fear , that All men might Decline,
God, who Their Lives did shorten , Lengthen'd Thine!

On



On the Day of St. Matthias
THE APOSTLE.

Math: 20.

15. 16.

Act: 1. 16.

Act: 1. 24.

5. 26.

v. 23.

v. 26.

Act: 2. 1. 2. 3

Vhen Cursed Judas the sad Breach had made,
By having both His Lord, and Soul betray'd;

Peter, by Scripture Lets th' Apostles See,

They were Impowr'd to fill the Vacancie.

Which to effect, They Invocated Heaven;

And Lots did Cast, the Spirit not been given:

Our Saint, and Justus, were the Blessed Pair,

Of which, One should by Lot, fill Judas Chair.

Hail Glorious Saint, who to the Honour got,

Of the Apostleship, by Sacred Lot.

Thy Blessed self wer't both the first, and Last,

Whom God, that way, in that High Office Plac'd;

And what the Lot Declar'd, the Holy Ghost,

Confirm'd, on the great Day of Pentecost.

For then, the Spirit unto Thee was given,

As God bellow'd it on the Blest Eleven.

Tho Justus mist of that Supream Degree;

For which, Hee then stood Candidate with Thee;

Yet to the Second, Christ did Him admitt,

Since For the First, th' Apostles Judg'd Him Fitt.

Hee knew, their Pray'r's th' vnerring Lot did guide;

And it was God, did the great Doubt decide.

To which Hee did Submitt, without Appeal;

And what it gave, a Miracle did Seal.

By which, the Churches Priesthood God made known;

Shall be continued, by Election.

That

That Sacred Office; which so Long did Shine,
In Levi's Tribe, and in High Aarons Line,
Now, was by Gods Decree, to yeild the Place;
To the more Glorious Ministry of Grace.

None therefore to th' Apostolate e're gott,
'Of Levi's house, either By Choice or Lot.
Christ, Calling none to it of Aarons Line,
Declar'd Hee did that Priesthoods End Designe.

After Our Saint was with the Spirit Blest,
His Soul Allow'd his Body little Rest;
Through many Regions Hee the Gospell spread,
Ephes: 2. 1: And Those reviv'd, who in their Sins were Dead.

*See D. Cave
in the life of
St. Matthias*

Authors, in Various Narratives abound,
Where twas, that Hee, with Martyrdome was Crown'd:
In Ancient Martyrologies wee Read,
The Jews first Ston'd Him, then Cut off his Head;
But if Greek Offices may bee beleev'd,
Hhee on a Cross, his Martyrdome Receiv'd.
Hellen the mother of Great Constantine,
In whom Exalted Piety did Shine,
The Relicks of Our Saint did so Esteem,
That she remov'd them from Jerusalem.
And at new-Rome, much Time, and Treasure spent;
In giving them, a Second Monument.
From thence, as Old Church Histories have said,
His bones to other Cityes were Convay'd:
And even to our Times, Triers and Rome,
Contest in which of Them, they have their Tombe:
Since, of His Dust so much Esteem is had,
Much Greater to his Doctrine should bee pai'd.



On the Day of St Mark

THE EVANGELIST

Hail Great Evangelist, whose Sacred Pen
Inspir'd by God; has taught His wayes to Men,
Before Hee did Receive His saveing Call,

*See D. Cave in
the life of St.
Mark*

Into what sad Back-slidēing did Hee Fall?

Great Epiphanius has expressly showne,

That of the Guilty number, he was One,

Who, when they Literally understood,

Ioh: 6. 53. They were to Eat Christs Flesh, and Drink His Blood,

Th' Amazeing Doctrine They did to Abhor,

Ioh: 6. 66. That They withdrew, and walk'd with Him no more.

Yet the like words mistaken, are become,

And made, an Article of Faith, by Rome.

Averroes pray'd, Hearing such Doctrine prest,

His Soul with the Philosophers might Rest.

Heathens have no belieif so wild, and Odd,

As both to Worship and to Eat their God.

But Peter did to Mark the Truth Dispence,

And shew'd the words, had a Spirituall Sence.

His Faith thus Fix'd, He ne're again did Fall,

But was to Peter, what Luke was, to Paul.

And after, Hee His Convert was become

Hee did Attend Him, when He went to Rome!

The Earliest Writers differ, where, and when;

The World did ow the Gospell to his Pen,

yVhich

Which Peter did Review, and then Decreed,
 It should bee, in Divine Assemblies, Read.
*Euseb: lib. 2.
Cap: 15.*
 Papias, and Eusebius Declare,
 'Twas write at Rome, and at His Converts Pray'r;
 But, the Venetians will not this Admire,
See D:Caro. They say; It was at Aquileja writt;
 And that the Greek Originall's with Them
 VVnich They, of All their Treasures, most Esteem.
 Blest Peter, who at Rome was in Restraint,

*Euseb: lib. 2
Cap. 16.* Egypt to Free, Thither employ'd our Saint.
 True Golpell Charity in this VVee see,
 While him they bind, Hee, does sett others Free.
 Free from worse Chaines, then Tyrants make vs bear;
 Sins Fetter's are, than Nero's, heavyer.
 Nile to her People ne're such blessings brought,
 As They enjoy'd, by the Blest Faith he taught.

*Euseb: lib. 2.
Cap 24.* Fair Alexandria was the Happy place,
 Which with His Doctrine, Hee did oftenest Grace.
 By which, more Fam'd by much it did become,
 Then for its being Alexanders Tombe.
 Or for those Pyramids, to which were given,
 More heighth, then to that Tower, which threat'ned Heav'n
 Or to those mountaines, which by Gyants paines,
 Were Raisd to Scale the Skies, from Phlegra's Plaines.
 Yet Hee, his Mitre did not there Confine,

Pentapolis, and Libya, saw it Shine.
 Shine, with more Rayes, then Gold, or Stones can give;
 Those Dead in Sin, Its Lustre did Revive.
 The Life Monastick, Divers have beleiv'd;
 It's Institution from our Saint Receiv'd,

From the Fam'd Philo, this beleif they Take ;
 Who writes that near the Meræotick Lake,
 Many Retir'd , and there Their time did give ,
 To Pious Rites , and Lives Contemplative.

See Euseb: 2.
book 17. Chap,
where Philo's
words are,

St. Hierome and Eusebius , doe Declare,
 That these Devout Recluses , Christians were.
 And Learn'd Baronius , That we might Esteem,
 The Cloister'd Life Rome Founded; Ioines with Them.

But Those , who throughly read , what Philo writt,
 Scarce can , what those Collect from thence Admitt.

For He , with the most Large Encomiums Strives ,
 To make his Readers , praise their Holy Lives.

Who then can think , he would Commemorate ,
 That Sect , which all his Nation most did hate.

Hee adds , that Order ancient was when Hee
 Compos'd his (Celebrated) History.

If so , how can Those Men bee Christians thought ,
 VVhose Faith was Newly then , in Egypt taught .
 All which , does rather seem to make it Clear ,
 That these Strict men , Jewish Esseni were.

Serapis Priests , who Highly were Afraid ,
 Of the Vast Progress , which the Gospell made ;
 Against Our Saint Their Fiercest malice bende ,
 And did Resolve , his Death , their Fears should End.

The Time they Chose their Fury to Display ,
See D. Cœue.
 VWas , when Their Idolls Feast , and Easter Day .
 Did happen at the selfsame Time to Light ,
 They then the Easy Multitude incite ,
 To vindicate their slighted Deity ,
 VVhose Altars , they behold Contemn'd did Lye ,

All

All then, the Sacred Christian Church Invade;

So much, Religion can seduce the Bad.

They knew: (such subtily their Hearts had fill'd)

The Flock would scatter, were the Shepherd kill'd:

St. Mark They bind, and then with Impious Force,

Towards their Bucelus They take their Course:

Dragging his Carcasse all the way They went,

And from that Precipice 'twas their Intent,

His precius Body, in the Sea to fling:

This seem'd to Some, too mercifull a Thing:

Him therefore, in a Prison They secure,

That He their Torments, longer might Endure

But while, much more acute ones They Contrive,

He begs of God, His Murth'rets to Forgive.

Next Day They Drag'd Him o're sharp Rocks again;

Vntill he owd His Rest, vnto His pain,

The Priests enrag'd (Hee did so soon Expire,)

Condemnd His Sacred Reliques, to the Fire.

His Converts Tears did quench the Flames at last;

And then His Ashes, in a Tombe they plac'd.

This precious Dust, which Egypt sett at nought;

From *Alexandria*, was to *Venice* brought.

And there Interrd, Their Duke did mourn in Cheif,

And Paid it All the Complements of Greif.

And as a Tombe, to guard it did bestow,

One of the Proudest Piles, the World can shew,

Then, that Illustrious Senate did Decree,

Saint Mark, Their Tutelary Saint should bee.



On the Day of St Phillip the
A P O S T L E

Hail Great Apostle, who the First of All
With Christ continu'd, after thy blest Call.
Peter and Andrew, tho they Iesus knew,
Yet, some months after, did their Trade pursue.

See D: Care
in St: Phillips
life.

Amazing were those waies, the World must grant,
Which Christ did take, the Sacred Faith to Plant.

Hee could have Monarks, for Apostles Chose,
Yet that High Office, on mean men beftows.

Esay 29. 14.

His wisdome, the worlds wisdom does despise,
And by the Ignorant, Converts the wise.

Cor:1.27.28

To the Blest Faith, Philosophers were brought,
And, in the nets of Fisher-men, were Caught.
Nay, makes them (which more wonderfull appears)
By their own Deaths, Convert their Murtherers.

VWho can Consider, and not voward Look,
That, when the mighty work was vndertook,
Which in the World did Aft such wondrous Things,
It's Learning to Confute, and Vanquish Kings,
Christ, only Poor, Illiterate, men did send,
And, yet by Them, attain'd His Glorious End.
Tho they Declar'd (for they abhor'd Deceit)
That worldly Croſſes on their Faith did waite.
And still, the greater Wonder to Infuse,
That Galilee, which People'd was by Jews,

AS: 14. 22.

And

Ioh: 7. 52. And was the Provincee, They did most Despise;
Saying, *No Prophet out of it could Rise.*

VWas yet by Christ, whose Will does All Dispose;
The Countrey whence, He his Apostles Chose.

Ioh: 1. 44. Nay poor Bethsaida, a fisher Town,
He, with the birth of Three of them did Crown!
Peter and Andrew, shining Lights on Earth,
With Our blest Phillip, there receiv'd their Birth.
VWere the World therefore, equall in her Doom,
Bethsaida shou'd be more priz'd, then *Rome*,
The brighter Fame is to their Birth-place due;
That, Three Apostles Rais'd, *Rome* Murther'd Two.

See D. Cave. Great Phillip, did surpris in knowledge All
Th' Illustrious Twelve, whom Christ at First did Call,
The Law, and Prophets, *He did early read*,
The best of Books, in which youth can be bred:
By thole he knew the Glorious time was necre,
In which, the Great *MESSIAH* should appear!

Ioh: 1. 43. VVereby, as soon as Christ the words had said,
Of *FOLLOW MEE*, be instantly Obaid.

v. 45. Then, to Nathaniel does that News Impart,
VWhich, had with Sacred Raptures, fill'd his heart.
The Principles of Grace still Active are,
And in our Blessings, will make others Share;

Ioh: 1. 47. But yet, That Israelite indeed, did Choose
Nor to give Credit to the Joyfull News;
His Possession past this hasty Doome,
That, out of Nazareth no Good could come.

v. 48. Yet our Apostle would not angry bee,
But to Convince Him, bids him, *COME and SEE.*

There

v. 47.

v. 49.

*Metaphrastes
& Nicephorus quoted by
Dr. Cave.*

See D. Cave.

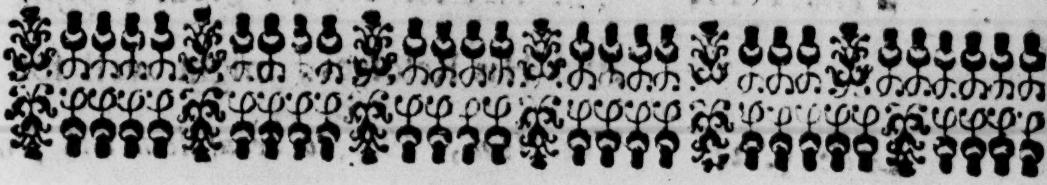
There Hee, in whom no Guile was, soon did know,
The God, to whom that Blessing he did Ow.

The Vpper Asia, as some Ancients Thought,
The Province is, where He the Gospell caught.
His pious Labours there, the Spirit did Blesse,
And to Christs Fold, They brought a great Increase.
Hierapolis, in Phrygia, was the Place,
VVnich with His Doctrine, Hee the Last did Grace:
The People there (which Phillip did Deplore)
A monstrous Serpent dayly did Adore.

'Twere Hard to Judge, which Savager appears,
Either the Idoll, or th' Idolaters:
But Jove, having assam'd that Shape, to win
Th' Incestuous Embrace of Proserpin.
(The Daughter which to him bright Ceres bore)
The Phrygians therefore did that beast Adore.
But as it is by Metaphrastes said,
To Death, our Phillip, the Vile Monster Prayd.
The people, seeing such a VVonder done,
Did, from Idolatry, to Iesus Run.

For which their Magistrates, with sinfull Breathy
Condemn'd Our Saint to Ignominious Death.
VVhile all his Converts, by the Tears they spilt,
Strove to wash off their Rulers bloody Guilt.

On



On the Day of St. James the Apostle

Surnamed the J U S T.

Hail Great Apostle, whom Gods Sacred Word
Vouchsafes to Style, the *BROTHER of the LORD;*

Galat: I. 19: Christ, the First Christian Mitre gave to Thee,
Euseb: I: 2: And made the *Holy City, Thy First See.*

C. I. Rome, does in vain for that High Title Strive,
Nehem: II. 1 Which God, but to *Ierusalem did give.*

Maih: 4. 5. There, all allow, that *Thy Inspir'd Decree,*
Ac. 15. 19. 20 *From the Jews yoke ; did sett the Gentiles Free.*

Thou, in that First Blest Councill didst Preside ;
Whose Sacred Canons the whole Church did guide.

Tho that Fam'd Councill was in number small,
Yet none, was e're, so Oecumenicall.
For 'twas in Fact, That, for which Rome does strive ;
It was, The Churches Representative.

They had in Truth, what Others had in Boast,
A. d: 15. 28 *Th' Vnnerring Guidance of the Holy Ghost.*

They, in plain words did their Decrees Impart,
Others cloud Theirs, with Sophistry and Art.

None were with Their Anathemas Opprest,
Since, such as have most Right, will Threaten Least.

Io. Io. 17: The Lawfull Shepherds, most the Flocks, will spare,
And True Kings milder, then Vsurpers are.

Who, but St. Paul, could have been firs't thought,
The Convert-Antioch Gentiles to have Taught.

5 Tim: 1. 11. For Hee the Gentiles great Apostle was
And His Resolves, might well for Canons passe;

Act: 15. 21 Yet Him, They to Ierusalem will send,
The Circumcision Difference to End.

v: 4. Yet Hee, does not to Peter only goe,
But to th' Apostles All, and Elders too:

v: 23. And those Fam'd Canons, which they then did Frame,
In their Joint Title, Bore the Breth'rens Name,
To shew, that what to All had been Decreed,
The Clergy, and the Laity Agreed.

Tho to Record that Pattern, God judg'd Fitt,
Yet, How Few Councill's since have, Follow'd it?
Yet, in the Canons, which at Nice were Sign'd,
Both Constantine, and His Blest Mother Joyn'd.

*See his Letter
Recorded by
Socrates B. 1.
C. 6. Socrat
B. C. 6.*

But worthy 'tis to be Oblerv'd, that there,
No Pope, nor Legates for Him, did appear.

Math: 7. 17. Thy Pen does Magus Gnosticks, best Confute,
And provcs, Faith is the Tree, bat works the Fruite,

James 2. 18. Thy Blest Epistle cuts off all Debate,
And does unite, what they did Separate.

James. 2. 22. To Faith, Good works the Brightest Lustre gives;

v. 26. And is the Highest Godlike Proofs, it Lives.

Thy Life, with Acts of Charity, was Fraught;
Thou most didst Practice, what thy Sermons taught:

Which, tho it mett, among the Good with Praise.

Yet, in the pharisees, did Envy Raise.

Envy, which, where it Raignes, All Good Controules;

Envy, the Hurry-cane of Humane Soules:

Some of that Sect, with Faigned Joy declare,

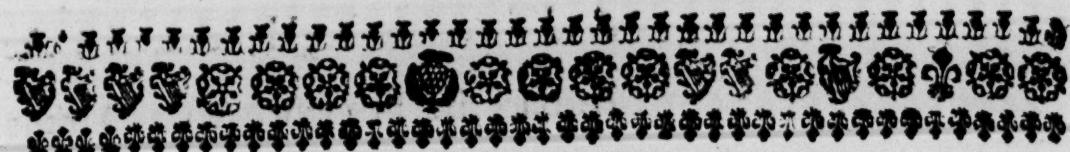
That, By his Preaching, They his Converts were;

And

And therefore beg'd, that All the People might
 At once be brought, from Darkness into Light.
 Which to Effect, They Him with Rev'rence bring
 Into an Height, above the Temples wing :
 And vnder it, great Crouds of men Appear,
 As if they came, Christs Laws from Him to Hear,
 But, when the Sacred Faith He did Dispence,
They, in a Fury, threw Him headlong thence.
 To his Blest Life, a VVond'rous End was giv'n,
 Since from that Fall, God Rais'd his Soul to Heaven
 Then, that great Truth was Evidenc'd in Him,
 To Fall for Christ, is the sure way to Climb.
 His Foes worst malice made him to Lay down,
 A Fading Mitre, for a Deathless Crown.

See Euseb: Bo.
B. C. 23.

Math: 10.39
27: 2, 11, 12



On the Day of St Iames the Apostle
Surnamed the G R E A T.

*See D. Cave
in his Life.*

Luk: 9. 54.

Mark: 3. 17.

Math: 20. 20

v. 24.

Luke: 9. 54.

2. Cor: 3. 14.

Luke: 9. 55.

56.

Math: 12. 50

Math: 17. 1.

Hail Sacred James ; in Graces so Compleat ;
That the whole Church gave Thee, the stile of Great,
Yet, till in Him , the Spirit did Reside,

Hee felt the Stormes of Dire Revenge, and Pride ;

So much did Passion Him, and John Inflame ;

That Christ did Both , the Sons of Thunder Name.

They in Their Mothers Proud Suite did partake,

And twixt th' Apostles , the First strife did make.

When a Samarian Village did Refuse
To Lodge Him, and the Rest , since They were Jews,
Had His Pow'r Equall been , to His Desire ,

Hee had , Like Sodome , Ruin'd it with Fire.

Such darken'd Frailty does to men Belong,
Till Grace Enlightens Them , and makes them Strong.

He could not See , till Christ the Vaile did Draw,

How mild the Gospell is , above the Law.

These Crimes , the Sacred Scripture does Relate ;
After His Call to the Apostolate :

To shew, That in the Church the Loftiest Place,

Will not Restraine , Since nothing can , but Grace :

But Christ , who what Hee would bee , did Foreknow ;
(Since Hee who makes vs doe , Knows what wee'll Doe)

And who did Goodnes more , then Kinred Rate ,

Did Choose Him , one of his Triumvirate ,

VVhile

While Those, who nearer were to Him Ally'd,
To share in that vast Honor, were Deny'd.

*Math: 4. 21,
22.*

But He, and John, IESU'S First Call obey'd
Leaving their Home, Their Father, and Their Trade,
Which proves, Those are unworthy of Christs Call
Who to obey it, will not give up all.

Luke: 14. 33

Peter, and these great Brothers, were made Blest,
With Favours not Extended to the Rest.

Mark: 5. 37

Twas These Three only, Jesus with Him Lead,
When He rais'd Iairus Daughter from the Dead.

*Mark: 9. 2,
3, 4.*

These on Mount Tabor saw the Glorious Three,
The Greatest light, next to the Trinity.

Math 26, 37

And onely They, the Griev'd Spectators stood,
VVhen on the Mount Hee sweat great Drops of Blood.

See D. Cave
in the life of
St. James the
great Sect. 7.

After Our Lords Ascension first of All,
Hee taught the Jews, disperst at Stephens Fall:
Then spread the Faith, (if Elder Times say True)
In our Great Britain, and this Island too.

Blest Patrick, whom this Isle her Saint has made;
Did build on that Foundation, which Hee Lay'd.

But of this Saint, Romes Sons such Fables write,
As Darkned, what They meant to make more Bright:
Divers are Loth, that Holiness to Prize,
VVhich men attempt to magnify by Lyes:
Since but too many, (as it oft does Fall)

For some vruths, Suspect the Truth of All:

But VVee, the Legends Fiction cast away,
And, to His Pious Life Due Rev'rence Pay.

VVhen in the west Saint James much time had spent;
Back to Jerusalem again he went.

See Joseph: Antiquit: B. 18. ch. 8. Herod Agrippa, by Decree of Rome
To the Iudaick Empire being Come,
That Slaveish Fawning to His Country brought,

Ch: II. VVhich Hee, vnder Caligula, was Taught;
Tho, Hee in the Jews Paths did strictly Tread,
Yet Hee, Romes Emperour a God Decreed.

See D. Cave in the life of St. James 9.8 By this, the Tyrant Hee did hope to gain,
And then, to wash off that Blasphemous Stain,
The Christian Church Hee did with Fury wast,

Act: 12. 1, 2. And Our Apostle into Prison Cast.
The Jews extolling This, Hee did proceed,
And his Sin Finish'd, Cutting off his Head.

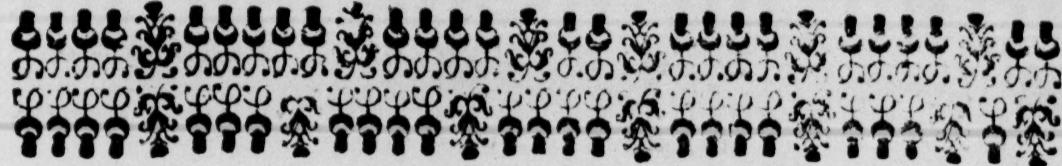
How Frantick are th' Idolators of Fame?
Who sell their Soules in hope to buy a Name.

See Euseb: B. 2. C. 9. At our Saints Death, such Charming Truths Hee said,
That Hee, his Keeper a Blest Martyr, made.
Nothing can to the Spirit give Restraint,
One moment turn'd a Goaler, to a Saint.

Of All th' Illustrious Twelue, the Sacred Word
Does only Our Saints Martyrdome Record.
Angells to Heav'n His Blessed Spirit Bear,
And iben, an Angell struck His Murderer.

Act: 12. 23. Celarea saw Him, whom They did Admire,
And call a God, under Gods wrath expire.

v. 22. But All Spaines Empire Judge, that They are Blest,
Thinking His Bones at Compostella Rest.



On the Day of St. Bartholomew

THE A P O S T L E.

Hail Glorious Saint, whose Lofty Lineage Springs,
As divers Ancients write, from Syrian Kings.

*pet. de Na-
tal: lib: 7.C.
103.*

But hadst Thou been the Sovereign of the Earth,

Yet, had Thy Office far Excell'd Thy Birth.

Thy Birth could give Thee, but a Temporall Throne,
Thy Office gave Thee, an Eternall One.

The Holy Scriptures somethings does Relate,
Of all those, call'd to the Apostolate,
Only of our blest Saint, the Sacred Word,
Does but his *Office*, and his *Name Record*.

Luke 6.13.14

Which made some Writers, and of no small Fame,
Think Him, and blest Nathaneel, were the same.

Tho the best Bishop, which in Hippo Sate,
Denies His Call to the Apostolate.

But, our great Church Historians, Clearly show,
How much to Him the Christian World does owe,
Rude Lycaonia, by his Sacred Pains,
Hee from Idolatry, to Iesus Gaines.

*Dr. Cave:
Sect. 5.*

From thence, he did the Gospell propagate,
Even in that *India*, stil'd, the Fortunate.
VVhich, by his Preaching there, might such be Held;
More, then for All the Riches, it does yield.

Spices

Spices, and those bright Stones, with which the East,
Of all parts of the World, does seem most Blest.

May Justly, but as Dung, and Dross, be thought,
Compar'd to saving Faith, which there he Taught.

Euseb: B. 5.

C. 9.

St. Mathew's Gospell Hee the Indians shewd;

More wealth, then Nature had on them Bestow'd.

So Bright he Shin'd, so swiftly hee did Run,
As makes Him seem, more, then a Second Sun.

His Early Beames did in the East appeare,
Then to Armenia, Hee his Light did Bearc.

Astages, who then possest that Throne,
Was Happy in his Brother *Palemon*.

Whom our great Saint Converted to the Faith,

Which Rais'd the Tyrants Anger to an Height,

That did the Royall Office mis become,

Our Saint he Doom'd to Triple Martyrdome.

First Flay'd alive, then on a Cross was Ty'd,

Where, Preaching still the Faith, for which Hee Dy'd;
His Murtherers, who did his Doctrine Dread,

To stop the Martyrs mouth, Cutt off His Head.

His Royall Blood, thus spent, more Glory gaines,
Then had it still, been Circling in his Veines;

The slighted Torments of his Triple Death,
The Truths hee Seal'd, even with his Dying breath:
Convinc'd Blest *Palemon*, and others too,
An Happy Life, to such a Death, was Due:

This made that Prince, Contemn a Temporall Throne,
To strive to Climbe to an Eternall One.

And to such height of Holynes did Soare,
As Hee the first Armenian Mitre wore.

Wearing a Mire well, gaines more Renown,
Then only , but by Birth , to weare a Crown.

*See D. Cave
in his Life Sect
the last.*

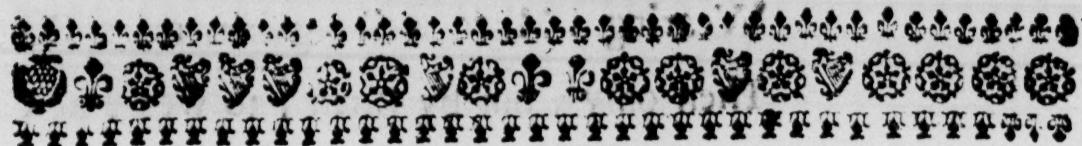
Learn'd Hereticks Observing Our Saints Fame,
A Golspell wrote, and call'd it by His Name.
Knowing , that none could any Doubts admitt,
Of what they did beleieve his Pen had writt,
But Pope Gelafius did a Synod Call,
And justly Sentenc'd it , Apocrypall.

Popes in Old times were men of High Renowne,
Shining in Faith , not in a Triple Crown.

Our Saint , in Divers Cities , had a Tombe ;
In Daras , Benevent , and Last in Rome.

Where, may They be so Pious , and so Just,
As more to Prize His Faith , and Less His Dust!

R



On the Day of St. Matthew

the APOSTLE and EVANGELIST.

Math: 9. 9.

Blest Saint, who from a Publicans Loath'd Trade,
Thy self to Christ, as a Due Tribute, Paid.

Thy Gainfull Office, when the wold Hee Spake,
Thou didst, with Gladness, instantly Forsake.

1 Tim: 6. 6.

Thou by that Call, the Wisdome didst Obtaine,
To Know, what Gladness was Highest Gain.

Mar: 2. 15.

Thy Noble Dinner, where Christ was Thy Guest,
Might well bee Reckond, as thy Marriage Feast.
There, Thou wer't Ioined to the Churches Head,
The World Divorc'd, and didst the Gospell Wedd.

In that great Feast, All Gallilee did See,
How Blest Thy Change of Life, Appear'd to Thee;
If such Rejoyceings might not bee Exprest,
Christ, with His Presence, had not Grac'd the Feast.

Luke: 15. 7.

How Justly may, a Sinners Second Birth,
which causes Joy in Heav'n, Causc Feasts on Earth!

Galat: 3. 1.

Christ, the high Honor did to Thee Afford,
To bee the First, who wrote His Sacred Word,
By which, thy Countey-men did ow to Thee,
The Light, which Them from Moses Roke, did Free.

*See D. Cave
in the life of
S. Matthew
Sec. 4.*

When with that Book, he had Iudea Blest,
Hee went to Propagate it in the East.
There, Hee the Gospell to the Parthians taught,
And those Fierce men, vnder Christs Scepter, brought.

One man from God did *Parthia* more Subdue ;
 Then all the Roman Legions e're could doe.
 For by the Holy Ghost , Hee let them See,
 That , only They , who Jesus serve , are Free.

From *Parthia* , by Gods Dictates being sent ,
 Hee , to the Sooty Ethiopians went

A Blackness on their Soules was caus'd by Sin ,
 Much worse , then that , the Sun made on their Skin ;
 Yet Christs Baptismall Water had such might ,
 As Hee by it , did wash the *Ethiops* white.

Rom: 2. 29. Inwardly white , which God does higher Prize ,
 Then men th' Externall , which so Courts their Eyes :

In these two Regions , Hee his Race did Run ,
 Which more enlighten'd Them , then did the Sun .

Authors Dispute , where he Receiv'd his Doome ,
 But all Agree , Hee suffer'd Martyrdom .

And , that the Faith , Hee did to Them Reveale ,
 Hee with His precious Blood , at last did Seal ;

His Converts were by it the Firmlyer ty'd ,
 And in that Truth , did Live for which Hee dy'd ;
 Two mighty Kingdomes , to Our Times Contest ;

In which of them , His Sacred Reliques Rest .

But Citties strove , which Homers Birth should have ;
 But Empires strive , which has Our Martyrs Grave ,

Yet Vaster Diff'rence is , in what They wrist ;
 So much , is Inspiration , above Witt,



On the Day St. Luke the
E V A N G E L I S T.

Colos: 4. 14.

Hail Great Physician, Great without Controule,
Thy Skill, does heal the Body, and the Soule.
Rome, with Thy Antioch, might Exchange her Fame.

*See D. Cave
in the life of
St. Luke S. 1
Act: 11. 26.*

*It gave Thee Birth, and to the Christians Name.
The Least of Both, more Honor to Her brought;
Then All Her Schooles, in which the East was taught.
A Double Glory, thy blest Pen Contracks,*

See Dorotheus

*Writing Christ's Gospell; and th' Apostles Acts.
Had wee, of this great Record, been bereft;
In how much Darkness had the World been Left?
And, how much greater Knowledge, might wee VVin,*

If Thou hadst Finish'd what Thou didst begin?

But How dare VVee Lament the want of it

Since God has Judg'd That Deprivation fit?

And by whats Left, the Christian VWorld may Boast,

None need for want of Knowledge, to bee Lost.

Since All our Condemnation will be Due,

To our Performing Less, then what wee Knew;

To Thee, and Vs, that Influence was Kinde,

See Dorotheus

By which, to Holy Paul, thou first wer't Join'd.

Illustrious Blessings Thou Obtain'st by It,

2. Cor: 8. 18

Tby Praise, is in the Sacred Scriptures, writt;

Colos: 4. 14:

Belov'd Physician, Thee Gods word does Call;

Philemon. 24.

And the Blest Fellow-Laborer of Paul,

The

The Schooles Conferr on Schollers High Degrees ;
 Yet , none e're gave any , so High as these .
 Nor couldst thou , From thy Antioch Schooles have brought ,
 Such Learning , as to Thee by Paul was Taught .
 Men gave to Mans Phylosophy , the Place ;
 Thats Due to the Philosophy of Grace .
 Of that High Science , which by Time , and Care ,
 Men strove to Learne , God bids us to Beware .

Colof. 2. 8. More vsefull Learning , in Christ's Schoole is taught ,
 Then any , which mere men , to Mankind brought .
 All School Philosophy we must Decline ,
 That may oppose attaining to Divine .

I. Cor: 2. 5. The Path , which Leads to Glory , must bee Trod ;
 Not in Mans wisdome , but the Pow'r of God :
 No wonder that our Saint , so great a Friend ,
 To Learning , did so Close , on Paul Attend :
 (Whose Breſt Inspir'd , was with more knowledge Crown'd ;
 Then in the Fam'd Pantheon could bee Found .)

¶ Tim. 4.11 And never Left Him , till in guilty Rome ,
 His great Instructor , Purchas'd Martyrdome ,
 From that Vngratefull City then He goes ,
 And on the World , his precious Time bestows .
 In Maps , no Regions , Geographers admitt ,
 But are Oblig'd , by what he Taught , and writt ,

See D. Cave
Life of St Luke
§. 3.

The Martyrologies of Greece , and Rome ,
 Differ , where he enjoy'd bis Martyrdome ;
 Rome saies , it was in Asia the Less ,
 Nicæphorus averrs , it was in Greece ;

And that , by His Vile Murtherers Decree ,
Hee suffer'd Death upon an Olive Tree.

That Rage , which in their Hearts his worth had bred ,
Turnd , vndesign'dly , Just , to Crown his Head ,
For since the Learn'd , to Learning doe allow
A wreath to Crown it , of an Olive Bow .

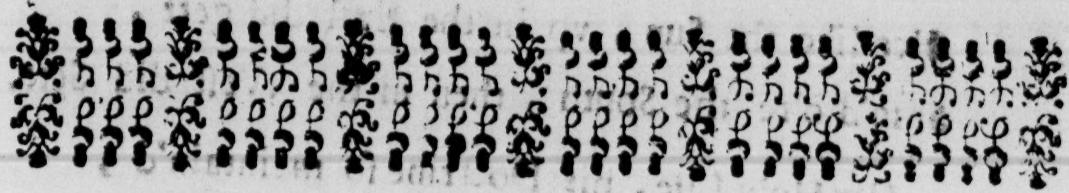
Our Saint , whose knowledge reach'd the Last Degree ,
Was Crown'd , not with an Olive Wreath , but Tree
But Piety did to His Body give ,

As Little Rest when Dead , as when Aliue ;
Kingdomes , and Citties did a while Contest ,
In which of them , his precious Dust shoult Rest .

All yeild at Last , to Constantines strong Claine ,
Who built a Temple to the Apostles Name :
Which though a Pile , of so much Art and Cost ,
That of the Like , the whole World could not boast ,
Yet since twas made to those great Saints a Tombe ,
Whose Blood , and writings taught all Christendome ,

The Famous Structure , more Renown'd does prove
For what's there Bury'd : then for all above .

On



On the Day of St. Simon

the A P O S T L E.

Math: 10.4.

Hail Sacred Canahite, whose God-like Pains,

Luke: 6. 15.

For Thee, the Tide of the Zeal, Gains.

More justly Due, if wee the Truth Respect,

From Labouring for Thy God, then from Thy Sect;

What Creature e're, so many Lands did Run,

Unless his Fellow-Traveller, the Sun.

Egypt's, and Africks heat, and Barren Sand,

Could not His Zeal, or Frighten or Withstand.

The Libian Lyons Barr'd not vp his VVay,

Nor the VVild People, Savager then They.

Hee did Fulfill, what was in Scripture Read,

On Lyons, and on Adders, Hee did Tread.

Against Their Venome, Antidotes he had;

The words of Faith; that Balme of Gilead.

These wretched People, who with heat were vext,

Much in This VVorld; but much more in the next.

Hee, by his Pious Life, and Preaching, brings,

To Rest, under the shadow of Gods wings.

Those were the Seeds of Faith, he there did Sow

VVhich to great Heigh, in Future times did grow.

After He had, Asis, and Africk taught,

Into VWest Europe, He the Gospell brought,

At last, into Our Brittain, He did Come,

The Guilty Scene of his Blest Martyrdome.

See Dorobeus

Hee like the Sun , vp in the East did gett ;
Shin'd o're the South , then in the West did sett.

His Holy Lite , his Doctrine so maintain'd ,
That Many People Hee to Iesus Gain'd.

Kings 21. 25. But others , who *Themselves to Sin had Sold*,
Did to Destroy him open Counsells hold ;

quoted by D. Lave. And as the *Greek Menologies Agree*,
Those Monsters Crucify'd him on a Tree.

With Joy Hee saw , his Blood for Iesus spilt ,
His Faith was on the Rock of Ages built.

Fay. 26. 4. There , in an Unknown Grave , his Body Lies ,
Vntill a Glorious Body it shall Rise.

Might not His Blood , which our Forefathers spilt ,
Have helpt to Fill the Measure of that Guilt.

VVhich often drown'd Our Islands in a Flood ,
Of Royall , Noble , and Plebejan Blood ,

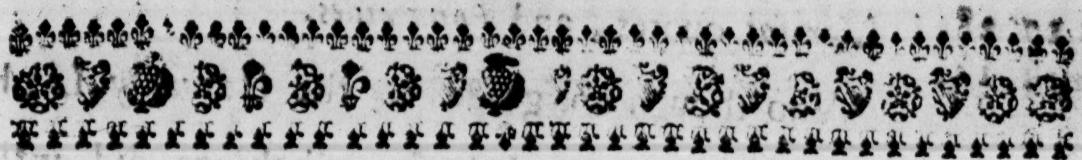
So that , No spott of Earth hath e're been more ,
No , nor so much , moistned with Human Gore.

And even in our Fatall Dayes , we Saw ,

18: 1. 19. Great Britain made , a True Acheldama.

O , May wee from all Sinning , so Refrain ;
As God may never make it One again.

VVhen our Repentance shall his Wrath Arone ,
The Inward Peace , will bring the Outward One.



On the Day of St. Iude

THE APOSTLE:

Hail Blessed Judas, whose Devotion's Flame,
Hath made Atonement for that guilty Name!

Matt: 26.14. The Cursed Judas, who to gaine was Ty'd,
15. Sold Him, for whom the Blessed Judas Dy'd.
John: 14.22. His Question to Our Saviour does Detect,
He also did, His Temporall Raign expect.

A&: 1.6. Which Error, all his Brethren did Admitt,
Till the Blest Spirit Led them out of it.

To worldly Glories, men Aspire at, most;
Vnill enlighten'd by the Holy Ghost;
But for a nobler Empire, then They Strive,

Heb: 10.34. More Solid Farr, than All this World can give:

Twas Long before the Churches did admitt;

Euseb: lib: 2. His Blest Epistle into Sacred Writt.

C. 23. lib: 3. During that guilty time, what was become,
Of the Infallibility of Rome.

C. 22. Enochs Apocalyps the Church of Old,
Next to what was Canonica'll did hold?

Our Saint His Prophsie did therefore Cite,
Which, Since no Pen, that was inspir'd, did Write,

Was the Chief Reason, Divers could Afford,

Why They did doubt, twas not the Sacred word;

Yet some Epistles, written by Blest Paul,

Were still admitted, as Canonickall,

Tho Hee to Reach thg Ends , which he did Press;

AB: 17. 28.

Aratas quotes , and Epimeaides.

Zim: 1. 14.

Who though not guided by the Heavenly Light,

Yet They , the truth in severall things did write.

Of Romes Vnerringness ill Proof She makes ,
By First Suspecting , what at Last she takes.

If by the Help of Study , and of Time ,
She , to know what's Canonickall , does Climbe ;

Others to Such Infallibility ,

May have at least , as good a Right as Shee.

Either that Title she should not Admitt ,
Or Shee should give vs better Proofs of it.

Th' Inspiration , which our Saints Epistle beares ;

Highly Instructive to Mankind appears ,

Servant to Christ , and Brother to Blest Jnes ,

The weighty Titles are , which Hee Esteem's.

Tho Hee might Justly , by Gods Sacred word ,

Have stell'd himself ; THE BROTHER OF THE LORD.

Yet that vast Title , Our great Saint Declines ,

By which , His Humblenes the Brighter Shines.

Many Great Nations of his Teaching boast ,

*See D. Cave
in the Life of
St Iauie S. 3.*

But Persia seems , indebted to it most.

Their Magi , who in High Esteem were held ;

Finding their Wisdome unto Gods did yeild ;

Which should have Led them into Saving Wayes ;

Did only their Revenge , and Envy Raise .

Which did not Let them Rest , vntill that They ,

His Life did take , who taught to Life , the Way .

His Converts , when the News They understood ,

Their Stremes of Tears , mixt with his Stremes of Blood .

But that Blest Martyrdom Hee did abide ,

Confirm'd them in the Faith , for which He Dy'd .



On the Martyrdom of his Sacred Maiesty

KING CHARLES

THE FIRST OF BLESSED MEMORY.

THAT Sacred Head three Kingdoms did Adore,
For what it was, more then for what it wore:
That Head by worth, more then by Birth, the Best,
Which Day i y prov'd, O statles were not Ceast,
Is not Condemn'd, as tis believ'd by Some,
But is with Glory Crown'd, by Martyrdom.
And tho his Rebels Power thus to Dispence,
His Fate, make Some to question Providence;
My Faith by it is Rais'd; and not Deprest,
Since the worst they could doe, did prove the Best.
For that Black Vore, which then Pronounc'd his Doomes
James. I. 13.

Serv'd to Conveigh him to a Nublen Crown.

Of whose Duration none can doubtfull be,
Since twill out-live his Murch'ers Infamy.

Glory, like time, Progression does require,
When it Advances not, it does Expire:
And his had Reach'd to such an Height before;
Nothing, but such a Death, could Raise it more.

And though Some dare alledge, 'twas but a Few,

Did, or his Innocenc, or Life Purswng

Yet

Yet that it self does all excuse defeat;
 To Let so few, Commit a Sin so Great:
 All are too Guilty: they are, who did Sit,
 To shed his Blood, and Those Permitted it.
 With a Sublimer joy he mounted on
 The Scaffold, then he did Ascend the Throne:
 For Heav'n had taught him, *Twas a Greater Thing;*
To be a Martyr, then to be a King.
 The last is Finite, and by Birth bestow'd,
 The First is Infinite, and Given by God.

There none, who saw the Way in which He Dy'd,
 But of his Innocence were Satisfy'd.
 For, through his Soul so bright a Calmness shone,
 Every Spectator Judg'd That He was one.
 And that, That Heads-man, when he gave the Scroake,
 As much, as were his Judges, was mistooke:

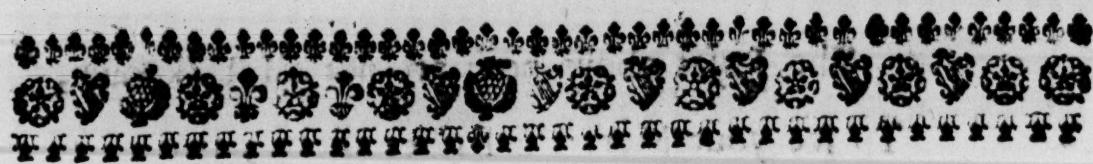
a. Tim: 10: Next to the Pow'r of Over-comming Death,
 Was, with Such quiet to Resigne his Breath.
 This Loss alone had Pow'r to make vs find,
 A Greater Curse, then VVarde, was yet behind:
 And, that one Fatall Dearth could VVound vs more,
 Then all the Deaths, in Civill VVarrs before.
 And though his Raigne, this one Misfortune Brings;
 That his Sonne Cannot be the Best of Kings;
 Yet, it Repaires it, by Instructing how,
 To make that no Misfortune, he must doe!

Afflicted Prince, Though they cast off your Crown;
 Your Highest Glori's safe, being His Sonne,
 No Monarch ever Liv'd vpon the Earth,
 But would exchange his Empire, for your Birth;
 For never any was so Great, and Good;
 It Springs from Martyrs, and from Royall Blood;

The Joyes above now are not all Unknown,
 To see your Martyr'd Father there , is one.
 Since but to thinke he went there , when from Hence,
 Is Sin enough , to keepe the Doubter thence.
 Then let us Strive , Since us this Blest Man Guides ,
 To tread those Patches , which lead where he resides ,
 And make his Death , by such a Pioue Strife ,
 A Blessing , more Transcendent , then His Life

V

THE END OF THE POEMS.



POSTSCRIPT.

THe Reader will perhaps wonder that these *POEMS* are placed in such an Order, as is, neither altogether agreeable with that of the **C H U R C H C A L E N D E R**, nor with that, which others have Observ'd. To Satisfy him in which it hath beeene thought Convenient to give this Following account of it.

The Noble Author of these *Poems* had a respect to three things, in the Publishing of them in that Order, they are Presented to the World.

First, He had a respect to the History of our Blessed Saviours Life, and Actions, and therefore esteem'd it requisite, to place all the *Poems* on those Feastivalls, that did any way relate thereunto, in such an Order, as that the whole History thereof, might be carryed on, and Continued in one uninterrupted Series. And therefore the Reader finds, after the Dedication, the First *Poem* to be, on the Annunciation of the Blessed Virgin Mary, beginning there first, because that is the first accoune wee have of our Saviours actuall Comming into the World. And then after that, On his Nativity, and Circumcision; And then, as Occasionall Attendants on these, are added those *Poems* on the Epiphany, Holy Innocents, and Purification. Afterwards follow those, on his Passion, Resurrection, Ascension, and sending the Holy Ghost.

Secondly, He had likewise a respect to the Eminency of Cettaine of the Saints, Whose Festivals are Celebrated in the Christian Church. And therefore those, whom he Esteem'd most Eminent either for Suffering for, or Preaching

of

of the Gospel, He thought fit to Place next. And upon this account, after the Poem on Whitsunday, Hee Order'd those
On St: Stephen, the Christian proto Martyr, St: John the Bap-
tist, St. Peter, and St: Paul, to take place before all the rest.

And then lastly, as for all the remaining Festivals, he judg'd
it necessary, to have the Poemes on them to be Placed in that
Order, in which they are in our Liturgy. And therefore the
Reader finds the Poemes, on the Dayes of St: An'rew, St: Tho-
mas, St: John the Divine, St: Matthias, St: Mark, St: Philip, St:
James the Less, St: James the Great, St: Bartholomeus, St: Mat-
thew, St: Luke, St: Simon, and St: Iude immediately to follow
that of St: Paul.

As for St: Barnabis, St: Michael, & All Saints, the Author
intended to have written on them but was Prevented by Death.

At the End of all, is added a Poeme on the Marryrdome of
King C H A R L E S the First, which is there Placed, because
it was not found till after the Authors Decease, and till all the
Foregoing Poems were Sent to the Press.

The Author had likewise an intent, to have written on the
29th of May, the 23d of October, and 5th of November; But
it Pleas'd God, to Call Him to an Happy Rest from these as
well as all other his Labours, before he could finish what he
further intended in this Kind; And upon this account it is
That the World Sees here no more of Him.

Finis.